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ABSTRACT

This book provides Canadian high school students with information regarding Jewish history in Canada. The book is comprised of 21 chapters featuring the most important phases of Jewish life in Canada during the last two and a half centuries. Chapter titles include: "Europe Discovers America"; "The First Jews in Canada"; "The Jewish Community in Montreal"; "Ezekiel Hart in the Legislature of Quebec"; "Equal Rights for Jews of Quebec"; "Rabbi Abraham de Sola"; "Jews on the Pacific Coast"; "German-Polish Immigration (1840-1880)"; "The Jewish Community in Toronto"; "Emmigration from Eastern Europe (1881-1914)"; "Jewish Farmers in Western Canada"; "Canada Jewry Early in the 20th Century"; "The Jews of Canada in World War I"; "The Canadian Jewish Congress"; "Between the Two World Wars"; "Anti-Semitism in Canada"; "Canada Jewry at World War II and After"; "Zionism, Israel and Canada"; "The Organized Jewish Community"; "The 45 Years (1945-1990)"; and "Epilogue." At the end of each chapter, there are assignments and a list of sources to help students expand their knowledge of topics. Contains 5 appendices and 60 references. (JAG)

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History of the Jews in Canada

A Textbook for High School Students

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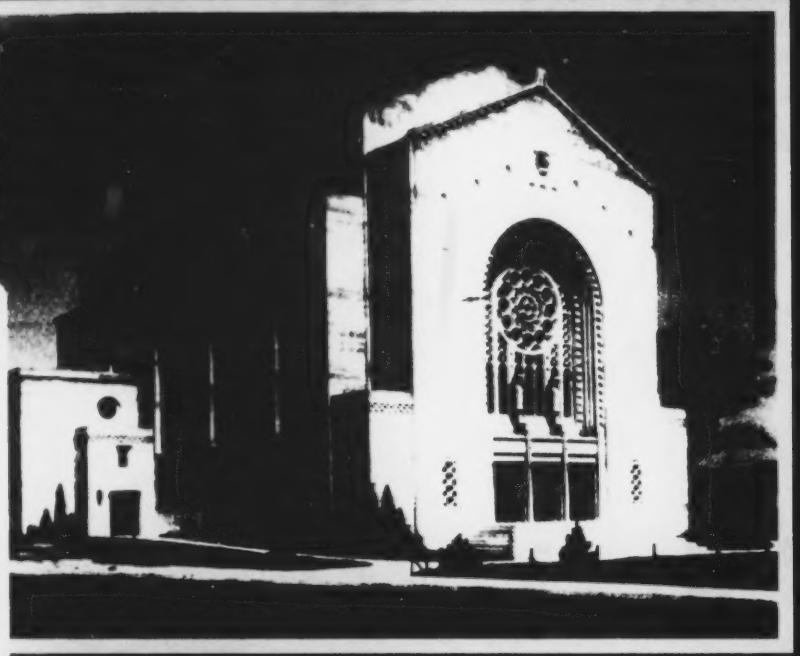

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Yogev Tzuk

HISTORY OF THE JEWS IN CANADA

A Textbook for High School Students

Yogev Tzuk

TOR Publications
Montreal, Quebec

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DEDICATION

With love, to Nachmia

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PREFACE

It almost goes without saying that Jewish children in Canada should know the history of their community. It is especially important in a multi-ethnic, multi-cultural society whose government encourages the preservation, and transmission of ethnic heritage.

The teaching of the history of Jews in Canada has suffered because of the lack of a suitable textbook. .There are, of course, many books and studies about various aspects of Jewish life in this country, but there is no history textbook aimed specifically towards the needs of high-school students. This book is meant to rectify this situation and help schools introduce the History of the Jews in Canada into their curriculum.

Accordingly, the book is composed of twenty one concise chapters which represent the most important phases of Jewish life in Canada during the last two and a half centuries. At the end of each chapter there are assignments and a list of sources which will help students expand their knowledge of specific topics.

This book draws its information from the author's research as well as from other studies. It also represents the author's experience as a teacher of this subject at Herzliah High School, Ville St. Laurent (Montreal), Quebec.

Montreal
March, 1993

CHAPTER 1

EUROPE DISCOVERS AMERICA

At the end of the 15th century, European explorers began to cross the Atlantic Ocean and discovered territories on the North East coast of America. In 1492, the English explorer John Cabot arrived at Cape Breton, on the Atlantic coast of Canada. He established a small settlement and declared it to be under the rule of Henry VII, King of England. John Cabot was the first in a line of traveler-explorers who during the next two hundred years would proclaim various places in Canada as belonging to the British Crown. The most famous among them were Martin Frobisher, Henry Hudson and William Baffin. One of these travelers was a Jew from the Netherlands, Joseph De-La-Pena. In 1677 a few ships in his expedition anchored off the shore of Labrador Peninsula. As was the custom in those days, De-La-Pena immediately proclaimed this territory for William III, King of Britain and the Netherlands. Twenty-two years later (1697), after De-La-Pena had rescued the King from drowning, William III issued a document transferring title of this land to De-La-Pena. The French explorer, Jacques Cartier, led three voyages to the St. Lawrence region in 1534, 1535–6 and 1541–42. Cartier is credited with discovering the region which is now Quebec in the 1535 voyage. He called it Canada.

JEWS IN NEW FRANCE

One of the traveler-explorers who arrived at what is known today as Canada was a Frenchman, Samuel de Champlain. In 1608 he founded the City of Quebec and proclaimed it under the rule of the King of France. In 1627 the King of France issued a charter to a New France Company authorizing it to establish a colony in the territory known today as the Province of Quebec. Under the influence of the French statesman Cardinal Richelieu, the charter included a clause which permitted only French Catholic persons to settle in New France. This clause prevented the settlement of Jews or Protestants in the colony. At that time, Jews were permitted to freely settle

in the British colonies of North America. The rulers of those English colonies knew that Jews, as adept and experienced merchants, could contribute towards the economic development of the colonies. But the Catholic rulers of France forbade Jews from settling in their colonies.

ABRAHAM GRADIS AND NEW-FRANCE

The name Abraham Gradis is closely associated with the development of the New France colony. A rich Jewish merchant and ship owner in the city of Bordeaux, France, he manifested special interest in the development and fate of the French colonies overseas. In the 18th century the French colonies in North America, specifically New France, received little help and protection from the government in Paris. The Government of France did not take care of the economic development or defence of her colonies. She left this task with individuals or commercial companies. One of those was a Jewish merchant from Bordeaux, Abraham Gradis. He was engaged in international trade and owned few freight ships. In mid 18th century he started dispatching supply ships to Quebec City. His first boat, called the Port Louise, brought in 1744 food, weapons, and ammunition to the settlers of New France. In 1748, he founded the Canada Company to promote trade between France and Canada. He also built storage space in Quebec city to store supplies. In this way the Gradis ships became the life-line of the small and weak French colony which struggled for survival against heavy pressure by the British power in North America.

In 1756 the Seven Years War between England and France broke out around the issue of territories in North America. The French were clearly weaker than the British. In this time of crisis, Abraham Gradis provided aid to New France. He sent twenty-six ships with soldiers, food and ammunition. He also recruited and paid for four hundred soldiers whom he dispatched to Quebec City in June 1757. In the summer of 1759, when the war approached its climax, Gradis was the only person in France who helped General Montcalm (the French army commander in North America) in the war against the British. The French government gave very little help. By then the fate of New France was doomed. In the fall of 1759 Quebec city surrendered to the British after the French were defeated on the Plains of Abraham. French rule in New France came to an end.

A Royal letter by Louis XVI on August 21 1779, recognized the contribution of the Gradis family to New France. This letter underlined the confidence which the government had in the services rendered by the Gradis family. As a token of thanks, they were granted freedom, rights and privileges in France's colonies overseas (meaning they were allowed to settle anywhere in the colonies). One, of course, could notice the historical irony in which a Jewish family in France played such an important role in the survival of a French colony, while persons of the Jewish persuasion were not allowed to settle there. The important point is that Jews were deeply involved with the early history of Quebec and Canada.

ASSIGNMENTS

In order to understand the beginnings of Quebec and Canada

1) Write an essay describing European explorations and discoveries in North America during the 15-18th centuries.
2) Describe the Seven Years War and its results, especially with reference to New France.
3) Write an essay describing life in the colony New France.
4) Describe the role and importance of the Gradis Family in the development and defence of New France.

SOURCES

1) B.G., Sacks, *History of the Jews in Canada*
2) Irving Abella, *A Coat of Many Colours*
3) Stuart E. Rosenberg, *The Jewish Community in Canada*
4) Jean Mouppasant, *Un Grand Armateur de Bordeaux-Abraham Gradis (1699-1780)*
5) Denis Vaugeois, *Les Juifs et La Nouvelle France*
6) Leandre Bergeron, *The History of Quebec*
7) Marcel Trudel, *The Beginnings of New France (1524-1663)*
8) W.L. Morton, *The Kingdom of Canada-A General History from Earliest Times.*
9) Arthur D. Hart, *The Jews in Canada.*

CHAPTER 2

THE FIRST JEWS IN CANADA

Contrary to the ban on settlements of Jews in the French colonies, they were permitted to settle anywhere in British North America. It is only natural that among the European immigrants there were Jews who left their countries because of religious persecutions or economic reasons. Most of the first Jews in British Canada came from the English colonies in North America.

THE FIRST JEWISH COMMUNITY

The first Jewish community in Canada was established in Halifax, Nova Scotia in 1749. It was made possible by the Treaty of Utrecht (Holland). This treaty in 1713, after many years of wars between France and England, settled territorial disputes. Britain received the territories of Nova Scotia, Newfoundland, and an area around the Hudson Bay which became the centre of the Hudson Bay Company in 1670.

Halifax was a military outpost at this time, but immediately attracted Jewish merchants from Newport and Plymouth in the English colonies on the north-east Atlantic seaboard. In 1752, there were thirty Jews among a population of two thousand. These merchants were mostly importers of candles, corn-flour, soap and tobacco from the British colonies in North America.

The most famous of these merchants was Israel Abrams. He noticed that the settlers were cutting trees and burning them in order to create land for agriculture. Large quantities of ash were the by-product of this process. Abrams knew how to convert the ash into a chemical powder named Potash. This was a very important material in the textile, glass and soap industries. In 1752, Abrams received a concession from the Ministry of Colonies in London to produce and sell Potash. In a letter dated October

18, 1752, he wrote to the Ministry that he was prepared to develop the Potash industry and was proud to serve the young colony. Few years later, another Jewish merchant, Isaac Levi, applied for permission to mine coal in Cape Breton. Another prominent Jew was Samuel Hart, who was elected six times to the Nova Scotia Legislature. Actually, he was the first Jew who was permitted to sit in a legislature in the entire British Empire. These are a few examples of how Jews contributed towards the economic and political life of the young colony.

The story of the first Jewish community in Halifax was a short one. By 1777 economic problems forced most of the Jews to return to the American colonies or to England. The first permanent Jewish community in Canada took place after the British conquest of Quebec.

THE FIRST PERMANENT JEWISH COMMUNITY

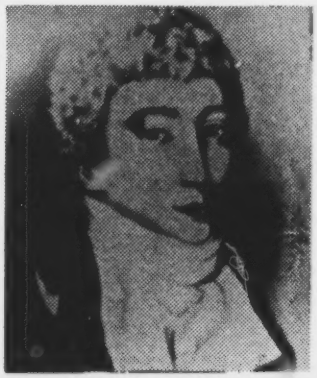
The start of a permanent Jewish community in Canada is associated with the British conquest of New France. In 1759, the British rulers abolished the ban on settlement of non-catholics in the colony. The first Jews to settle were members of the British army which had conquered Quebec under General Jeffrey Amherst. Some of them were military officers and other official suppliers to the army. One of them was Aaron Hart who served on General Amherst's staff. Hart was in the escort of the General when he entered Montreal in a victory parade on September 8, 1760.

After occupying M[illegible]real, Amherst asked the merchants in his army to stay in Canada in order to help develop it. Twelve Jews agreed. They are considered the pioneers of the Jewish community in this land. Many were Jews of Spanish extraction who had previously lived in the British colonies or England. The most prominent among them was Aaron Hart.

AARON HART (1724–1800)

Aaron Hart was born in England in 1724 and was a lieutenant in the army. He moved to New York in 1752 and in 1759 joined General Amherest's army in the war against New France. After the conquest of

Montreal (1760) Hart settled in the City of Three Rivers (Trois-Rivières). At that time the town was small, with a population of eight hundred. Hart chose this town because it was in the center of an undeveloped and neglected area. The town, and the region, were indeed fertile ground for the enterprising and talented young Hart. The region was without financial resources. Neither the Indians nor the European settlers had any financial or commercial know-how. Hart was just the right man at the right time. First he became involved in the fur trade and within a short time, controlled the fur industry. He founded the first general store which imported goods directly from Europe and not only through the American colonies. He also entered the liqueur industry. Dark rum was the most popular at that time. Indians, soldiers and settlers frequently used it as a substitute for money. He invested most of his money in the purchase of land in and around Trois-Rivières and acquired the title of Sieur de Becanour. In this way he insured the value of his property. Hart had a high public status in his town and region. In 1776, he met a young British officer, Henry Craig, and they became good friends. Craig was eventually appointed the General Governor of Canada. This friendship would later help the political career of Esekiel Hart, Aaron's second son. In 1791, when Prince Edward, the Duke of Kent (from the British Royal Family) was in Canada, he paid a visit to Aaron Hart in Trois-Rivières. Another proof of Hart's high social status was the fact that he was permitted to open a post office in his home.



Aaron Hart (1724–1800) *Photocopied from The Jews in Canada.*

Hart was also a very generous man. He donated money to the Nuns Order and the Catholic church in his town. As a token of thanks, one street in the town was named after him.

Trois-Rivières was far away from any Jewish center, and there were very few Jews in the town. Nevertheless, Hart never forgot his Jewish heritage. Contrary to many Jews who married Christian women and totally

assimilated into the French Catholic society, Hart decided to marry only a Jewish woman. He went to England and married his cousin, Dorothea. Together in Trois-Rivières, they raised eleven children and practised a traditional way of life. Four of their sons were sent to the United States to have a Jewish education. On Shabbat and holidays, the Hart family together with a few relatives, held services in a small synagogue. Aaron Hart died in 1800 at the age of seventy-six. He is considered a pioneer and co-founder of the Jewish community in Canada. He was a successful merchant who contributed a lot to the development of his town and region. Highly respected by the local French Canadian population, he always maintained the Jewish way of life which he transmitted to his children. Hart became the symbol of Jewish pioneers in Canada.

OTHER JEWISH PIONEERS

Like Aaron Hart, there were other Jews who came with General Amherst and stayed in the region. Most of them settled in Montreal. Among them were Hananil Garcia, Emmanuel de Cordova, Isaac de Miranda, David Lazaros, Uriel Moresco, Jacob de Maurera, Abraham Franks, Samuel Judah, Levi Solomons, Ezekiel Solomons, Simon Levi and Andrew Hais. As we can learn from these names, most of them were from a Spanish-Portuguese origin. They came directly from England, or through the American colonies. All of them were merchants. They were encouraged to come by General Amherst, who, recognized their potential for the economic development of the colony. After the British conquest in 1759, Canada embarked on an accelerated stage of economic development. The Jews who settled here contributed much to this effort. They were different from other groups of immigrants. While most of the non-Jewish immigrants were poor, those Jews belonged to the middle-class. They had a good social and educational background and were experienced in industry and commerce. It is known that during the first decade of British rule in Canada, ten percent of the merchants in Montreal were Jews. This fact helped them to be accepted easily into the social and cultural life of the city. They were invited to social functions organized by the British Governor and were members of various clubs and societies. They donated to charity institutions and were active in the political life of the colony. Their contribution to the new fledgling British colony was important and recognized as such.

In conclusion we have to state that the small group of Jews who settled in Quebec after the British conquest laid the foundation for the Jewish community in Canada. Most of them lived in Montreal and there established the first synagogue in Canada. They were full partners in the founding and development of Canada.

ASSIGNMENTS

Write a project on one of the following subjects:

1) The first Jews in Halifax
2) The first Jews in Quebec
3) The Hart Family of Trois-Rivières

SOURCES

1) Stuart E. Rosenberg, *The Jewish Community in Canada, Vol. 1.*
2) Irving Abella, *A Coat of Many Colours.*
3) B.G., Sacks., *History of the Jews in Canada.*
4) David Rome, *On the Early Harts.*
5) Raymond Douville, *Aaron Hart; Recit Historique*
6) Michel Solomon, Aaron Hart, *Sieur de Becanour: La vie mouvementée du primier Juif établier au Québec.*
7) Jacob R. Marcus, Early American Jewry, *The Jews of New York, New England and Canada, 1694–1794.*
8) Arthur D. Hart, *The Jews in Canada*

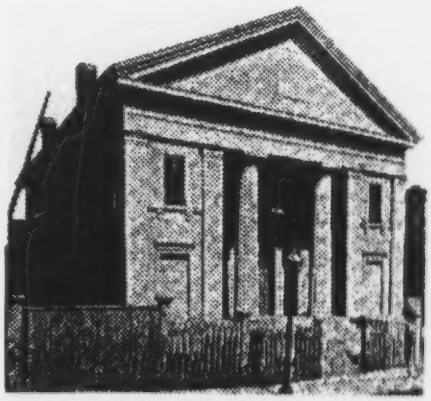
CHAPTER 3

THE JEWISH COMMUNITY IN MONTREAL

The Jewish community in Canada began in the middle of the 18th century with the British conquest. It concentrated mostly in Montreal. The first Jews to settle here came with the British Army. They were followed by Jewish merchants from the American colonies and were well accepted by the Christian population. They were British citizens and were considered equal to the non-Jews. Feeling themselves secure and welcome, they established a community to satisfy their religious and social needs. The first step was the founding of a congregation.

THE FIRST SYNAGOGUE

On December 30th, 1768, at a meeting of a few Jews in Montreal, a decision was made to establish a congregation. They decided to name the Synagogue "Shearit Israel" (The Remnant of Israel), as was the name of the Spanish and Portuguese Synagogue in New York. At the outset the synagogue was located in a public hall on St. James Street. In 1777, they built the first Jewish synagogue in Canada at the corner of Notre-Dame and St. James Street. The location was changed over the years and the original name was replaced by The Spanish and Portuguese Synagogue. The synagogue is now located on Lemieux Street in the Snowdon area. Soon after its establishment, the synagogue became the center of the small Jewish community in Montreal.



Third site of the Spanish and Portuguese Synagogue- on de Chenneville St. mid 19th century to end of century. *Credit: CJC Archives Committee in 1944*

RULES AND CUSTOMS IN THE SYNAGOGUE

In 1778, the first Book of Regulations was written in the synagogue and soon became the law of the Jewish community in Montreal. Based on the tradition of the Sepharadic Jews in Europe, the regulations were strict. Here is an example: "Every Israeli [Jew] who lives in this city must, within twenty days [and if he is out of town within six months] sign these regulations. Whoever would not do this, would not be entitled to any privileged position or job in this congregation and will not be considered a member. Only Abraham Chapman and Benjamin Leon who are very far from town because of their business are exempted. They will have to sign no later than twenty days after returning to town.". Another regulation stipulated that a fine will be imposed on anyone who will not participate in the synagogue's activities without justified reasons. Actually there were fines with regard to any infraction of the regulations. (*see Appendix I, An excerpt from the synagogue's regulations.*).

History booklet published 1918 by Montreal's Shearith Israel,
Credit: CJCNA

The service in the synagogue was patterned according to the Spanish and Portuguese Synagogue in London, England. This is "Minhag Sepharad". (The Sepharadic custom) which was brought to England by Jews from Spain and Portugal who had fled the persecutions of the Catholic church. In the early years this small Sephardic community in Montreal was closely connected with their brothers in London. Major Halachic issues (problems relating to the Jewish religious law) were sent to the chief Sepharadic Rabbi in London and his decisions were followed. The style of behaviour and customs in the

Sepharadic congregation was permeated with high degree of decorum and discipline. This style was acquired from the Royal courts of Spain and for hundreds of years influenced the customs of the Sepharadic Jews. For example, the leaders of the congregation sat on a high stage, separate from the members. They were called "Huntha" which means Leadership in Spanish. The members of the "Huntha" were the "Elders of the Community".

One of the most difficult problems for the leaders of Congregation Shearit Israel was to find a Rabbi and spiritual leader. This was no small task for a small community with a scarcity of families. The first Rabbi was Jacob Cohen who came from London in 1778. After a short while, he quit to go to Philadelphia. For the next fifty years there was no Rabbi in the Sepharadic congregation. Services were conducted by Rabbis from New York who came only at the time of the High Holidays

THE FIRST CEMETERY IN MONTREAL

Three institutions mark the beginning of a new Jewish community; The synagogue, the school and the cemetery. Therefore it is only natural that soon after the start of the Jewish community in Montreal, land was bought on Janvier Street for a cemetery. The deed was signed in 1775 and the first Jew to be buried there was Lazaros David on October 22, 1776.

CONCLUSION

Today when more than two million people live in Montreal, including about ninety thousand Jews, one should remember their tiny beginnings. In the 1760's the whole population of Canada was one hundred and ten thousand. In Montreal, five thousand French Catholics lived together with a small British community including few scores of Sepharadic Jews. Notwithstanding this small number, the Jews of Montreal considered their town as a permanent residence and established a community. As a symbol of their confidence and determination to stay, they founded congregation "Shearit Israel" in 1768. For the next seventy-five years this synagogue was the only one in Canada. It was both a religious and social center for the small Jewish community.

ASSIGNMENTS

Write a project on one of the following topics:

1) Life in Montreal in the second half of the 18th century.
2) Short history of the Spanish and Portuguese Synagogue in Montreal.

SOURCES

1) Frank Solomon, *Two centuries in the Life of a Synagogue*
2) Stuart E. Rosenberg, *The Jewish Community, Vol.1*
3) B.G., Sacks., *History of the Jews in Canada*
4) Kathleen Jenkins, *Montreal*

CHAPTER 4

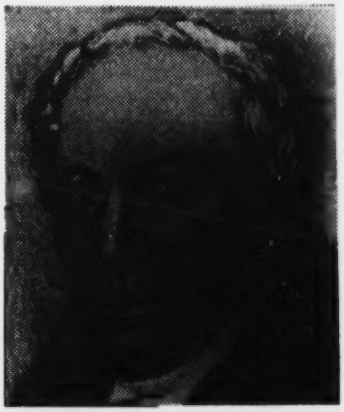
EZEKIEL HART IN THE LEGISLATURE OF QUEBEC

The legal status of Jews anywhere was a clear indication of their progress towards equality. Speaking about the legal status of the Jews in Quebec one should state that there are two kinds of rights which constitute legal status.

A) CIVIL RIGHTS: Civil Rights are the rights of personal and communal liberties. For Jews of this period it meant the right to register births, marriages and deaths in their congregations. At the beginning of the 19th century, only Catholics and Protestants had these rights in Quebec. The Jewish community was obliged to use the registration services of Christian congregations.

B) POLITICAL RIGHTS: These are the rights which enable a person to participate in the political life of the state (or province). It is basically the right to vote, and be elected to political office (Parliament or Legislature). Early in the 19th century, the Jews of Quebec did not fully enjoy this right—they could vote but could not hold office. The political emancipation of the Jews, begun in Europe after the French Revolution in 1789, had not yet reached Lower Canada (Quebec).

In Quebec the struggle for equal civil and political rights for Jews started at the beginning of the 19th century. The struggle was precipitated when Ezekiel Hart (son of Aaron) was elected as a deputy from Trois-Rivières to the Legislature of Lower Canada. This development raised the question of whether or not a Jew was entitled to sit in the Legislature. Soon the issue turned into a hot political debate positioning French Canadians against English Canadians.



Ezekial Hart. *Photocopied from The Jews in Canada.*

EZEKIEL HART IN THE LEGISLATURE

In order to understand the Ezekiel Hart Affair, we have to know a few basic facts about the political situation of Canada early in the 19th century:

a) The constitution of 1791 divided the British colony into two provinces, Upper Canada (today Ontario) with a majority of English Canadians, and Lower Canada (today Quebec) with a majority of French Canadians. A Legislature was established in each province.

b) During this period the political struggle between the two founding nations in Canada began. The arena for these struggles was the Legislature in Quebec City. The relationships between the two groups in the Legislature were very tense.

c) The Jews of Quebec, because of their background (from England and the British Colonies in North America), indenified with the Anglophone community.

As we have mentioned, Jews considered themselves permanent citizens and loyal partners in the Canadian society. Therefore it is only natural that they wanted to fully participate in the political life of the country. Already in 1796, Moses Hart (Aaron's son) expressed his wish to run for a seat in the Legislature. But Aaron Hart feared that his son would be attacked because of his faith and dissuaded him from his intention. Aaron wrote to his son: "Dear Moses, I shall be very happy if you will be elected to the Legislature. What I don't like, is the opposition you will encounter because you are a Jew. You could study Law, but be sure you will not find a jury which will support you or a party in the Legislature which will defend you." (Raymond Douville, Aaron Hart, Récit Historique, 1938, p. 124–25). Hart's words were prophetic after his death in 1800. In 1807 his son Ezekiel, decided to run for a seat in the Legislature to represent Trois-Rivières. The election was held on April 11, 1807. On that day, Hart was verbally attacked, as a citizen, politician and a Jew, by Judge Faucher and by Thomas Coffin, another candidate. Nevertheless, Hart was elected by a majority made up of French Canadians. By this, they manifested their respect to the family and man who contributed so much to their city. But Ezekiel Hart was not permitted to fulfill his duty in the Legislature as a deputy for Trois-Rivières. At that time, the Jews of Quebec did not enjoy full civil and political rights.

When the Legislature met for its first session on January 29, 1808, Hart refused to take the Oath on the "New Testament". He was permitted to take the Oath on the "Old Testament" (the Jewish Bible) and thus become officially a member of the Legislature. The French members of the Legislature didn't like it. Hart, after all, was a Jew and member of the English caucus. Against the background of tense relationships between the two groups, the French Canadian deputies decided to prevent Hart from sitting in the Assembly. It was apparently more their wish to reduce the number of English deputies and not anti-semitism which led to this decision. Even so, the struggle against Hart was based on his Jewishness. In the final analysis the issue was: Does a Jew have a right, like a Christian, to be elected as a representative in the Legislature of Quebec? The French deputies said "No". They claimed his oath was not valid because he didn't take it on the "New Testament". Therefore, he was not entitled to sit in the Assembly. The English deputies answered that a Jewish oath (on the Old Testament) was accepted in Courts, and should be accepted also in the Legislature. Hart supported his claim by evidence which consisted of several documents, among them a statement by the Solicitor-General in England who confirmed that the privileges of the Jewish member of the House could not be withdrawn. He wrote as follows: "I see no legal objection to the eligibility of a Jew who was elected to sit in the Legislative Assembly after he has taken the required Oath", (signed) V. Gibbin, Solicitor-General, London, England September 24, 1807 (cited from La Revue Canadien,1870, p.419). But the French majority prevailed. On February 20, 1808, the Legislature adopted a resolution saying that "according to the view of the committee [of the House] Mr. Ezekiel Hart, a member of the Jewish persuasion, cannot sit or vote in this House". The meaning of this resolution was that Jews in Lower Canada didn't enjoy the same rights as others. Hart was expelled from the Legislature and became a symbol of the struggle for equal rights for Jews of Lower Canada.

Hart and his supporters decided to continue their struggle. Hart ran again in the May 1808 elections and again he emerged victorious with even a larger majority than the first time. On April 10, 1809, he took his seat in the Legislature. This time, Hart took the Oath on the New Testament in order to avoid a repetition of claim against him. However, the events of the previous session repeated themselves. This time, the French delegates again claimed that Hart's oath was not valid. They used his Jewishness as the pre-

text for rejection, but in a reverse way to the first one. Because he was a Jew, they argued, his oath, taken on the New Testament, does not really commit him to anything. Not only this, but by taking the oath on the New Testament, he hurt the holiness of the Christian faith. Again Hart's membership in the Assembly was rejected by a majority vote (18 against 8). General elections to the Legislative Assembly were planned for October 1809. Hart, initially announced his intention to run for a third time, but realized that even though his chances of being elected were excellent, there was no way the Legislature would admit him. His wish to prevent exacerbated tension between the French and English influenced his decision and he retired from political life.

CONCLUSION

With Hart's retirement from political life, the first stage of struggle for Jewish political equality in Lower Canada came to an unsuccessful end. But this was not the end of the campaign for Jewish emancipation in Canada. The struggle continued, and in the early 1830's brought results. Altogether this affair is one of the first examples of political tension between English and French Canadians.

ASSIGNMENTS

Write a project on the following subject:
The Ezkiel Hart Affair: First stage in the struggle for Jewish political equality in Quebec.

SOURCES

1) Stuart E. Rosenberg, *The Jewish Community in Canada Vol.1.*
2) B.G. Sacks, *History of the Jews in Canada*
3) Irving Abella, *A Coat of Many Colours.*
4) David Rome, *On the Early Harts*
5) Jacques Langlais and David Rome, *Jews and French Quebecers: Two Hundred Years of Shared History.*
6) Jacob Marcus, *Studies in American Jewish History.*
7) Arthur D. Hart, *The Jews in Canada.*

CHAPTER 5

EQUAL RIGHTS FOR JEWS OF QUEBEC

The struggle early in the 19th century for equal civil and political rights did not achieve its goals. Nevertheless, the Quebec Jews continued to consider themselves loyal British citizens. Their loyalty to the crown was positively tested during the War of 1812 between Britain and the United States. This war took place on Canadian land, when the United States tried to occupy territory in the British colony. Together with thousands of Canadians, Jews volunteered to serve in the army in order to defend the colony. In the memoirs of that war, we find names of Jewish officers and privates, such as Samuel David, Henry Joseph, Alexander Hart and Jacob and Benjamin Solomon. At the same time the campaign for equal rights continued. In 1825 there were only ninety Jews in Lower Canada; by 1831 their number rose to one hundred and seven. Being few but aware of their contribution to the colony, they were determined to struggle for full civil and political rights.

Again, a member of the Hart family played a central role in this struggle. In 1811, Benjamin Hart (Ezekiel's brother) wanted to be an officer in the militia. The application was declined, citing his Jewishness as the reason. The official answer claimed that "Christian soldiers would not tolerate a Jew among them". It was a clear cut case of discrimination based on religious affiliation. Hart continued his appeals and in 1820 was finally appointed an officer of the militia. Slowly the political atmosphere towards Jews changed. British officials and French politicians realized that it was unjustified to deny civil and political right to Jews who were full partners in building the colony.

THE STRUGGLE IN THE LEGISLATIVE ASSEMBLY

In December 1825 a group of Jews in Montreal submitted a petition to the Legislature in Quebec asking permission for the Jewish community to

register births, marriages and deaths like the Christian denominations. Such an authority was considered a sign of full civil rights. An Act to this effect was adopted in January, 1831. The title of this Law was: "An Act granting rights to persons of the Jewish persuasion and abolishing some inconvenient practices which cause suffering to these citizens of the King.". This Law was an important step towards full rights to the Jews and proved the existence of favourable attitudes in the Legislature. However, political rights were still denied, and the struggle continued. This time, more than twenty years after the Ezekiel Hart Affair, the political atmosphere in the Assembly was much more liberal. One of the most ardent supporters was the prominent French Canadian statesman Louis-Joseph Papineau. A member of the Legislature, Papineau was the most important French Canadian leader at that time. It seems that he supported the Act because of his liberal views which were commensurate with views throughout America and Europe in the 1830's. Another reason could be his wish to lessen the power of the Anglican Church. Accordingly, he was instrumental person in helping Jews achieve their goals.

On March 16, 1831, a Bill was submitted at the Assembly which promised full civil and political rights to all Jews in Quebec. The Bill was easily passed by the French-Canadian majority and was attested by Henry IV, King of England on April 12, 1832. The title of the Act: is "An Act declaring that persons of the Jewish persuasion deserve all the rights and privileges granted to all His Majesty's citizens, and are entitled to occupy any position in this province." (*see Appendix II, Bill of Rights.*) Thus the political emancipation of Jews in Quebec was achieved. There is no doubt that this was a very important event in the history of Jews in Canada. At last Jews were recognized as equal citizens in Quebec. This emancipation was achieved a quarter of a century before it was granted in 1858 to Jews in Britain. This is the place to relate a story of a meeting in 1850, between a Canadian businessman and Lord Lionel Rothschild of England. In this meeting the following conversation took place:

Canadian: *"Do you know that I came from a place in the British Empire which was the first to elect a Jew as a representative in the Parliament?"*

Rothschild: *"Where is this place?"*
Canadian: *"In the town of Trois-Rivières in Quebec"*
Rothschild: *"You are the first telling me. Myself, I was elected four times to the Parliament, but I was denied permission to sit there because Jews are not entitled to be representatives."*
Canadian: *"I am sure that in the future Jews in England will be representatives as they are now in Quebec."*

It took another eight years, until in 1858, for the Jews in England to gain the right to be members of Parliament.

JEWS IN QUEBEC DURING THE 1837 REBELLION

The Rebellion of 1837 by French Canadians against British rule put Jews in a dilemma. The French Canadian majority in the Legislature, led by the speaker, Louis-Joseph Papineau, demanded that more authority be given to the Legislative Assembly. Papineau and his followers established a group called "The Patriots" which spearheaded the movement. One of their objectives was to prevent the union between "Lower Canada" and "Upper Canada" which was then being contemplated by the British Government. This is the background of the rebellion which failed after a short while. Papineau himself fled to the United States. Jews were in an unenviable situation. On the one hand, they were grateful to the British government which only a few years earlier (1832) granted them equal rights. On the other hand, they were also indebted to Papineau who was instrumental in enabling the Bill of Rights for Jews to be adopted. The Jewish population was divided on the issue; some supported the British while others supported the French. It is known that Jews participated in the war on both sides. This issue is typical of Jews of Quebec and would repeat throughout the history of the Jewish community in this province. Jews, from the beginning identified themselves with the English community, but always confronted the issue of how to deal with the French Fact in Quebec.

ASSIGNMENTS

1) Imagine you are a Jew in Quebec at 1830. Write a letter to your representative at the Legislature, arguing for equal rights to the Jews in this province.
2) Describe the Rebellion of 1837 against the background of relationships between English and French Canadians.
3) Evaluate the significance of the "Bill of Rights" in Quebec in relation to Jewish emancipation in Europe in the 19th Century.

SOURCES

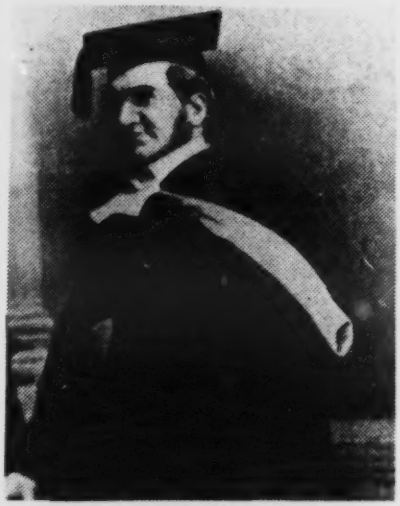
1) Irving Abella, *A Coat of Many Colours*
2) B.G. Sacks, *History of the Jews in Canada*
3) Howard Morley Sacher, *The Course of Modern Jewish History*
4) Michael A. Meyer, *The Origin of the Modern Jew*
5) Rhinwine Abraham, *Looking Back a Century: on the Centennial of Jewish Political Equality*
6) Jacques Langlais and David Rome: *Jews and French in Quebec: Two Hundred Years of Shared History*
7) A Tribute to Freedom: 1832–1982, Published by the Canadian Jewish Congress, Montreal

CHAPTER 6

RABBI ABRAHAM DE SOLA

In 1841, the population of Jews in Canada was only one hundred and fifty-four. Most of them lived in Montreal where there was only one synagogue—Shearit Israel (now known as The Spanish and Portuguese). The spiritual leader of the congregation was Rabbi David Piza from London, England. In 1846 he returned to London and the community was left without a Rabbi. As in the past, the Montreal Jews turned for help to the leaders of the Spanish and Portuguese community in London. They recommended Rabbi Abraham de Sola, twenty-two years old, who arrived at Montreal early in 1847. His arrival marks the beginning of a new and important period in the history of the Jewish community in Montreal.

Abraham de Sola was born in London, England in 1825 into a Spanish and Portuguese family. His father was the Rabbi of the Spanish and Portuguese congregation in London. He, of course, received the traditional Jewish education, but in addition, acquired wide knowledge in secular studies. He devoted himself mainly to the study of oriental languages, theology, and Jewish history. A bright young man with wide knowledge in Jewish and general studies, he was seen by the leaders of the Montreal congregation as the perfect candidate. They were not wrong in their choice.



Abraham de Sola (1825–1882) Rabbi of Spanish and Portuguese Synagogue, 1847–1882
From portrait by unknown artist, CJCNA

SCHOLAR AND SPIRITUAL LEADER

On January 22, 1847, Rabbi de Sola arrived at Montreal and began his thirty-five years of tenure as the spiritual leader of the Congregation Shearit Israel. Soon he proved himself an impressive leader and gifted speaker. His success as a speaker strengthened his status with his congregation and the Montreal community in general. One result of this success was his appointment to the position of Lecturer in Hebrew and Oriental Languages at McGill University in 1848. In 1853, he was promoted to a full professor. It should be noted that the appointment of a Rabbi to a post in a celebrated university such as McGill was quite rare in the middle of the 19th century. In Canada it was the first appointment of a Jew to a university position.

The appointment of de Sola deeply impressed the Jewish press in North America. One paper wrote the following: "A great honour was given to Rabbi Abraham de Sola from Montreal when he was appointed a professor of Hebrew and Rabbinical Literature at McGill University. This is the first time a Jew was appointed to such a position in North America.". Both local newspapers The Montreal Transcript and The Montreal Herald praised the appointment.

Abraham de Sola married Esther, the young daughter of Henry Joseph, who was a leader in the Montreal Jewish community. Their son, Meldola (born May 22, 1853) was the first Canadian born Jew to be appointed to the position of Rabbi. During the years of de Sola's leadership, the Jewish community in Montreal developed and flourished. In 1847, the first charity society was established to help new immigrants coming from Germany. In 1854 the first Hebrew school with 21 students was founded. Rabbi de Sola was highly respected by non-Jews in North America. In 1858, McGill University granted him an Honorary Doctoral Degree. In 1870, he was elected President of the "History of Nature Society". In 1872, Ulysses Grant, President of the United States, invited him to open the session of Congress with a special ceremonial prayer. Towards the end of the 1870's Rabbi de Sola's health began to deteriorate and he died June 5, 1882, at the age of fifty-seven.

CONCLUSION

Abraham de Sola was the Rabbi of Congregation Shearit Israel and spiritual leader of the Jewish community for thirty-five years. With his personality, wisdom and knowledge, he promoted and strengthened the Jewish community in Montreal. He was also held in high respect by the non-Jewish elites. He occupied a special status in the history of the Jewish community in Montreal and his death in 1882 marked the end of the predominance of the Sepharadic community there. From this time onwards an increasing immigration of Ashkenazic Jews from Eastern Europe changed the face of the community.

ASSIGNMENT

Write a paper describing Rabbi Abraham de Sola's leadership of the Jewish community in Montreal during the years 1847-1882

SOURCES

1) Solomon Frank, *Two centuries in the Life of a Synagogue*
2) Stuart E. Rosenberg, *The Jewish Community in Canada, Vol. I*
3) Irving Abella, *A Coat of Many Colours.*
7) Arthur D. Hart, *The Jews in Canada.*

CHAPTER 7

JEWS ON THE PACIFIC COAST

Until the middle of the 19th century the Jewish population in Canada lived mainly in Quebec. Jews began settling along the Pacific coast in the region which is today British Columbia during the latter half of the century. The arrival of Jews at this part of the continent was a part of the general process of settlement taking place at that time. Contrary to the major direction of development in Canada, which was from east to west, Pacific Canada grew from south to north. The Americans were the first to wander north from California searching for gold. The first Jewish settlers on the Pacific coast followed this route.

JEWS AND THE GOLD RUSH

In 1858, gold was discovered in the Frazer River Valley. Scores of Jews living in California were swept into the Gold Rush in the Canadian Far North. Few managed to find gold and get rich, but many of them stayed in the region and laid the foundation for the Jewish community in British Columbia. Most of them came from San Francisco. The same spirit of adventure and search for opportunities which pushed them to move from the Atlantic regions of the United States to the West, continued to motivate them. Wherever there were new opportunities, Jews flocked in together with others.

THE JEWISH COMMUNITY IN VICTORIA

Some of the Jews who arrived towards the end of the 1850's founded the first Jewish community on the Pacific coast in Victoria on Vancouver Island. This development was mentioned in the Jewish newspaper "The Occident" published in Philadelphia. In December 1858 the paper wrote: "We heard that there are many Israelites [Jews] in the north-west town of

Victoria. Their wish to get rich fast prevents them to establish a religious community. But if their dreams to find treasures in the Fraser and Thompson valleys will come true, there is no doubt that a prosperous Jewish community will develop in this city." The newspaper's forecast came true only partially. The Jewish community developed in Victoria but it remained small because of its remoteness.

Actually Jews were among the founders of Victoria. In June 1863, a year after the city received its charter, Jews in Victoria laid the foundation for their first synagogue. The synagogue was named The Emmanuel of Victoria, Vancouver Island Among the first Jewish settlers in Victoria were the brothers Gotfried, Charles, David and Issac Openheimer. They were born in Frankfurt, Germany, and in 1851 emigrated to California. Influenced by the rumors about gold, they wandered north and settled in Victoria in 1856. Following them, in 1858 more Jews arrived—the brothers Lumly and Selim Franklin, the Boscowitz Family, Gustav and Emil Sutro and Frank Silvester. This migration of Jews from Europe to the Atlantic, to the Pacific, and then to British Columbia is typical of the Jewish entrepreneural spirit of looking for better opportunities. It was also part of a general phenomenon.

Soon they began to be actively involved in the economic, social and political life of the Island and later, the mainland. In 1860, and again in 1863, Selim Franklin was elected to the Legislative Assembly of Vancouver Island. In 1866 his brother Lumly,was elected Mayor of Victoria. Another Jew active in the political life of British Columbia, was Henry Nathan. He settled in Victoria in 1862 and was elected to the Legislative Assembly in 1870. He actively participated in the negotiations which led to the decision by British Columbia to join the Canadian Federation. In 1871 he was elected to represent Victoria in the Federal Parliament. The Jews in British Columbia were accepted from the onset as equal partners in the political life of the province. This is in stark contrast to the case of the Jews in Quebec who encountered political difficulties in the beginning (for example, The Ezekiel Hart Affair). This difference can possibly be explained by the influence of American political tradition which most of the settlers in this region brought with them.

THE BOSCOWITZ FAMILY

The story of the Boscowitz family is a striking example of economic success and an important contribution to the region in the early days of British Columbia. The family arrived in Victoria from California during the Gold Rush in 1858. The father, Joseph, opened a fur store. and in 1868 entered the seal fur industry. Within twenty years, he became a leader in this industry. He purchased three boats which were used in the hunting and transportation of seal furs. These furs were sold as far away as New York and London, England.

The Boscowitz family later became involved in mining. In 1896, they bought a newly discovered copper mine for twenty thousand dollars. After developing the mine, they sold it in 1900 to The British American Company for one and a half million dollars. Their success was a major contribution to the economic development of the young province.

CONCLUSION

As in Quebec, Jews in western Canada were among the first settlers. They were equal partners with other pioneers in the early development of this province. However, the process of Jewish political integration in the west was much faster and easier than in Quebec.

ASSIGNMENTS

1) Describe the Gold Rush in the North-West Pacific coast during the 1850's
2) A Province is born – Describe how British Columbia became part of the Canadian Federation
3) Describe the early Jewish presence on the Pacific coast of Canada

SOURCES

1) Irving Abella, *A Coat of Many Colours*
2) Stuart E. Rosenberg, *The Jewish community in Canada Vol. 1*
3) Cyril Edel Leonoff, *Pioneers, Peddlers, and Prayer Shawls (The Jewish communities in British Columbia and the Yukon)*
4) Donal Greighton, *Dominion of the North - A History of Canada*
5) Edgar McInnis, *Canada: A Political and Social History.*
6) David Rome, *The Early Jewish presence in Canada.*

CHAPTER 8

GERMAN-POLISH IMMIGRATION (1840–1880)

The story of the Jews in Canada is a story of immigrants coming to a new country to find a better life for themselves. For Jews, the reasons for immigration were similar to those for most immigrants—the search for better economic conditions and political freedom. However with regards to Jews, other powerful causes were anti-semitism, social and political discrimination, economic persecution and pogroms, all of which exacerbated the plight of Jews in Europe (mainly in Eastern Europe). Beginning in the last quarter of the 19th century, hundreds of thousands of Jews left Eastern Europe, most of them immigrating to the United States. Thousands came to Canada and substantially changed the size, structure and nature of the Jewish community in this country.

In the first eighty years of British rule (1760-1840), the number of Jews in the country was small and stable. Most of them were British citizens who had come from England or the United States. In 1841, there were only 154 Jews in Canada. By the middle of the century, the picture of Jewish immigration to Canada began to change in size and origin together with the general rise of immigration. In 1851, there were 354 Jews in the country and by 1861 the numbers tripled to 1,195. In twenty years the Jewish population of Canada grew eight times. Most of them came from Germany as well as from England. They were Ashkenazi Jews, from Europe, who followed the Ashkenazic tradition of religious customs and services.

IMMIGRATION FROM WESTERN AND CENTRAL EUROPE

The years 1840-1880 saw the immigration to Canada of Ashkenazi Jews from western and central Europe. The contemporary Jewish Philanthropist, Sir Moses Montefiore (England) wrote in his diary that in the middle of the

19th century many Jews in Britain began to emmigrate to Canada in search of better economic opportunities. At the same time, Jews in Germany also began emmigration to the "New World". This eimmigration was motivated by the failure of the liberal revolutions in Europe (1848), the rise of the conservative regimes, the economic crisis brought on by the industrial revolution and the rise of anti-semitism under the influence of nationalism. During the years 1840-1860, fifty thousand Jews left Germany, most to the United States. A few hundred came to Canada. They injected a totally new spirit. into the Jewish communities of Montreal and Toronto. At the same time, a few immigrants arrived from Eastern Europe, mostly from Poland and Lithuania. In 1881, there were already 2,443 Jews in Canada (compared to 154 in 1841). After many years of an exclusive Sephardic Jewish community in Canada, Ashkenazi Jews began to rise in numbers and influence.

THE GERMAN-POLISH SYNAGOGUE (SHAAR HASHOMAYIM)

For many years the Spanish and Portuguese Synagogue in Montreal ("Shearit Israel").was the only one in town. But the growth in numbers of Ashkenazi immigrants from Europe motivated them to establish their own synagogue in which the Ashkenazi custome will prevail. A small group seceded from the "Shearit Israel" congregation in 1846. and established The German-Polish Synagogue (later to be named Shaar-Hashomayim which means "Gate to Heaven"). Services were held in rented places and only in1860 was the corner stone laid for the first building. It is worth noticing here that the members and leaders of congregation "Shearit Israel" were not happy with the establishment of a second synagogue in Montreal. They saw in the secession of the Ashkenazi members a weakening of the Jewish community. They expressed their attitude by rejecting an invitation to attend the sod-breaking ceremony of the new synagogue.(*see Appendix III, Rabbi Abraham de Sola's rejection letter*).

The founding of congregation Shaar Hashomayim was an important milestone in the history of Jews in Montreal. It marked the end of the incipient period of the community and the launching of a new era characterized by growth of the communal services and influence of Ashkenazi Jews. This syn-

agogue played an important role in the development of Jewish education in Montreal. In 1875, a Sunday school, affiliated with the congregation, was opened. The curriculum comprised of Jewish studies (Hebrew, Torah, Talmud) and secular subject-matters (English, French, German, Geography and Math). Like Shearit Israel, Shaar Hashomayim soon became an important religious, social and cultural centre for the Jewish community of Montreal.

ASSIGNMENTS

1) Describe the early Ashkenazic immigrants to Montreal in the mid 19th century and their relationship with the Sephardic community in the city.
2) Write a paper on the history of Congregation Shaar Hashomayim.

SOURCES

1) B.G. Sacks, *History of the Jews in Canada*
2) Irving Abella, *A Coat of Many Colours*
3) Stuart E. Rosenberg, *The Jewish Community in Canada Vol. 1*
4) Frank Solomon, *Two Centuries in the Life of a Synagogue*

CHAPTER 9

THE JEWISH COMMUNITY IN TORONTO

Jewish settlement in York (former name of Toronto) started when Arthur Wellington Hart from Trois Rivières (Aaron's grandson) arrived there in 1832 to establish a branch of the family business. Other Jews followed but stayed only for a short period of time. The first Jews to settle permanently arrived in the 1840's. They were part of the wave of immigration from England and Germany. Among the first were Juda Joseph, Alfred Braham and Samuel Casper. A census in 1846 indicated there were 12 Jews in the city; two years later, there were 27 Jews.

A few common threads characterize these first Jewish immigrants:

a) contrary to other non-Jewish immigrants they came as families rather than as individuals

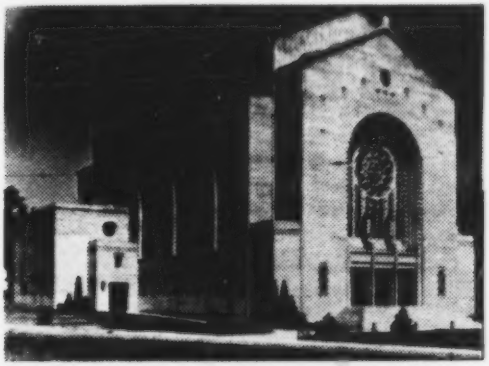
b) they were mostly merchants and not labourers

c) they had sufficient wealth to open stores mostly on King Street, which was the main street at the time.

The leaders of this small Jewish community were Judah Joseph and Avraham Nordheimer, both merchants. Nordheimer was involved in business with non-Jewish circles. He was the Executive-Director of an important financial institute, The Canadian Company For Building and Saving. The two initiated the purchase of land for a cemetery. As in any other Jewish community, the opening of a cemetery, together with the establishment of a synagogue and school, denote a sense of permanency in the development of a community.

CONGREGATION HOLY BLOSSOM

The founding of a synagogue is one of the first steps in the history of every Jewish community. With the rise in the number of Jews in Toronto, the need to open a congregation was obvious. In 1856 there were already 200 Jews in town. Most of them had arrived from England and Germany and brought with them an orthodox Jewish tradition. In the same year, a group led by Samuel Harris decided to establish a synagogue and named it The Hebrew Congregation, Toronto. In 1871, they changed the name to Holy Blossom which is the name currently used This is one of the largest synagogues in the city.



Holy Blossom Synagogue, Toronto (Bathurst St.) *CJCNA*

As in every Jewish community, the increase in number of synagogues reflected the expansion and variety of the Jewish population. With the arrival of immigrants, the need for synagogues in new neighborhoods arose. Also, the emergence of the Reform and Conservative movements in Judiasm created the need for new congregations. These religious movements, developed in the United States during the middle of the 19th Century, also influenced the Jewish community in Canada. The wave of Reform eventually affected Holy Blossom. Slowly members of this congregation accepted it's liberalized customs and services (such as men and women praying together). The process of changing from Orthodox to Refrom took several decades, and by the end of the century, this congregation was the bastion of the Reform Movement in Toronto.

THE JEWISH COMMUNITY DURING THE SECOND HALF OF THE 19TH CENTURY

During the 1850's and the 1870's, the Jewish population of Toronto grew rapidly. Many came from the United States driven by economic diffi-

culties due to the Civil War. In 1875, there were 250 Jews in the city. Naturally more synagogues emerged. One, the B'nai Sholom was opened 1875, the other, Goel Tzedek, in 1883. The members of these congregations came from Eastern Europe.

It is important to note here that a synagogue was not only a religious institution. This institution took upon itself social tasks, such as charity to the poor and help to new immigrants. But as the community grew, it became obvious that the synagogues couldn't alone carry the burden of help to the needy. At that time, charity societies began to emerge which were independent of the synagogues. Two of these organizations were the Montefiore Women's Benevolent Society and the Toronto Hebrew Charity Society. These societies primarily helped new immigrants find homes and jobs. Later, out of these organizations, federations of Jewish community services developed. They provided welfare, health and educational services to the Jewish population.

CONCLUSION

Early in the 1880's a new and important stage in the history of Canada's Jews began. Because of the pogroms in eastern Europe (mostly in Russia) hundreds of thousands of Jews fled to America. Thousands of them arrived at Toronto. Not only did they substantially increase the Jewish population, but they also changed its character profoundly. From a Jewish community comprised mainly of German and English Jews, it became a community dominated by Eastern-European Jews. The same process took place in Montreal and other communities.

The influence of Jewish immigration from East-Europe will be the topic of the next chapter.

ASSIGNMENTS

1) Describe the failure of the liberal revolutions in Europe, 1848, and its impact on emigration.
2) The beginnings of the Jewish community in Toronto (1840-1900).
3) Religious developments at Holy Blossom congregations, 1876-1900

SOURCES

1) Stephen A. Speisman, *The Jews of Toronto*
2) Stuart E. Rosenberg, *The Jewish Community in Canada, Vol.I*
3) Irving Abella, *A Coat of Many Colours*
4) Erna Paris, *Jews: An Account of Their Experience in Canada*
5) Howard Morley Sacher, *The Course of Modern Jewish History*

CHAPTER 10

EMMIGRATION FROM EAST-EUROPE (1881–1914)

In the early 1880's, a new chapter in the history of Canadian Jewry began. Mass immigration from Eastern Europe thoroughly changed the nature and size of the Jewish community in this country. In 1881, there were 2,443 Jews in Canada. Thirty years later, in 1911, there were 76,199. This tremendous growth parallels in proportion the huge increase in the Jewish population of the United States. In the two countries, the quick expansion of Jewish communities stemmed from the same background. Dramatic events in the life of Jews in Tzarist Russia at the end of the 19th century precipitated this huge wave of emigration. These events consisted of a rapid rise in government-guided Anti-Semitism, pogroms and the deterioration in economic conditions caused by anti-Jewish laws. Most of the immigrants went to the United States, but scores of thousands also arrived in Canada. This intensive wave of immigration turned the small Jewish community, centered mainly in Montreal and Toronto, into a fast growing population scattered over the land from east to west. [This wave of immigration, together with two more waves, the first between the two World Wars, and the second after World War II, helped raise the Jewish population of Canada to 300,000. by 1990.]

The Pogroms in Russia, 1881. *Credit: The Jewish Times, Montreal, March 10, 1905, CJCNA*

THE LONG WAY FROM RUSSIA TO CANADA

The Jews of Tzarist Russia suffered from extreme anti-semitism since the eastern provinces of Poland, with a population of one million Jews, were annexed to Russia at the end of the 18th century. Their situation worsened with the turmoil of anti-Tzarist revolutionary activities sweeping the country towards the end of the century. It culminated with the assassination of Tzar Alexander II by a group of revolutionaries in March, 1881. This event precipitated a huge wave of pogroms against Jews in the southern provinces of Russia. (mostly in the Ukraine). For a few months, beginning in April, 1881, the pogroms swept over hundreds of cities, towns, and villages, causing deaths, injuries and property damages. Panic-stricken, hundreds of thousands of Jews in southern Russia began the "Great Escape". They arrived in Western Europe (mainly England and Germany), but most of them continued on to the United States and Canada. The way was long and ardous. After travelling by train to western European ports, they embarked on crowded boats for the long journey to America.

To cope with the thousands of destitute Jewish refugees from Russia, Jewish communities in Western Europe established special committees for help. The goals of these committees were to help the refugees emigrate to America. The committee in London, England, directed refugees to Canada. In this endeavour they were supported by Sir Alexander Galt, the Canadian High Commissioner to London. At that time (1880's) charity organizations in Montreal established the Jewish Immigrants Aid Society, known as JIAS. The task of this organization was to help some of the immigrants settle in Montreal and direct most of them to the West. In the 1880's, the Government of Canada was encouraging settlement in the West. This is the background to the government's readiness to help immigration and settlement of Jewish refugees in Western Canada. The Canadian High Commissioner in London demonstrated a warm attitude towards the Jewish refugees from Russia. In 1882, he saw the refugees as suitable candidates for agricultural settlement in Western Canada. Upon his recommendations to Prime Minister, Sir John A. MacDonald, the government granted land in the North West Territories (now Saskatchewan) for Jewish agricultural settlements.

WINNIPEG—THE HARD BEGINNING

The beginning of the Jewish community in Winnipeg, Manitoba, is closely connected with the arrival of refugees from Russia during the 1880's. In 1882, Winnipeg was a small town with a population of about 7,000. It was a secluded and remote place with wooden shacks and muddy streets which developed as a centre for the railway workshops of Canadian Pacific Railway Company (C.P.R.). During the early 1880's, thousands of Jewish refugees arrived in Montreal. A few groups among them continued on to the West.

In May, 1882, a group of twenty Jews arrived in Winnipeg, doubling the population of Jews in the town. In June, a larger group of 247 refugees arrived. They were in pretty bad shape. Exhausted from the long journey, they were penniless and had few skills. The confrontation with the grim reality in Winnipeg was quite a shock. They were housed in small wooden shacks, hardly suitable for living and were totally overwhelmed by the bleak circumstances.

Adjustment to the extremely difficult circumstances in Winnipeg was excruciating. The small Jewish community was unable to help them. During the first few years they suffered from hunger, cold and unemployment. The menial jobs they found, such as working on the railway, uprooting rocks and digging holes were very difficult for people who had never before experienced such hard labour. Most of the jobs were provided by the C.P. R.

Gradually life became easier. A year after their arrival, most of the immigrants left the small shacks, supplied by the government, to better residences. The first Jewish neighborhood in Winnipeg developed around the C.P.R. facilities along the main street. Slowly they became involved in the life of the general community in town. In 1883, Louis Weinberg was appointed to the bench as a Justice of the Peace. The merchant Hyman Miller was a respected member of the local Chamber of Commerce.

CONCLUSION

The arrival of Jewish refugees in Winnipeg during the 1880's marked the beginning of the Jewish community and the start of Jewish agricultural settlements in western Canada. This will be the topic of the next chapter.

ASSIGNMENTS

1) Describe the pogroms in Russia at 1880's as the background for the mass Jewish emigration to America.
2) Write a composition on "The Long Voyage", and describe the hardships a Jewish Family endured in travelling from Russia to the Canadian West. (you may write it as a diary).
3) Describe the life of Jewish immigrants in Montreal around the turn of the century.
4) Describe the development of the Jewish community in Winnipeg from the 1880's to W.W. I.

SOURCES

1) Simon Dubnow, *History of the Jews in Russia and Poland*
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4) Stuart E. Rosenberg, *The Jewish Community in Canada Vol.I*
5) B.G. Sacks, *History of the Jews in Canada*
6) Simon Belkin, *Through Narrow Gates, on the Jewish Colonization Association*
7) Harry Gutkin, *Journey into our Heritage: The Story of the Jewish People in the Canadian West*
8) Howard M. Sacher, *The Course of Modern Jewish History.*
9) Joseph Kage, *With Faith and Thanksgiving, The Story of Two Hundred Years of Jewish Immigration and Aid Efforts in Canada (1760–1960)*
10) Cameron Smith, *Unfinished Journey: The Lewis Family.*

CHAPTER 11

JEWISH FARMERS IN WESTERN CANADA

Hundreds of thousands of Jewish refugees who fled from Russia after the pogroms of 1881 were anxious about where they will go and what they will do in their new countries. Most of the Jews in Russia lived in small towns and were merchants or craftsmen. Few were farmers.

The Jewish charity societies and the philanthropists who helped the refugees to move from Europe to America, wanted to change the economic and demographic structure of the Jewish people. The idea was to induce people to move from traditional "Jewish" occupations, such as trade, towards more productive ways of living, such as farming. Furthermore, it was easier to obtain immigration visas if refugees expressed a readiness to become farmers. Jewish organizations in charge of aid to the refugees encouraged and directed them to settle the land and become farmers.

Foremost among those organizations was the "Russo-Jewish committee" of London (England). Their plan was to bring Jewish refugees and settle them as farmers in Western Canada. At that time the government of Canada was interested in settling the west, and was ready to give land for free.

After considerable urging from Alexander Galt, the Canadian High Commissioner to London, Prime Minister, John A. MacDonald agreed to allow Jews to settle in Canada's west. The government also agreed to allocate land. As already mentioned, the first Russian immigrants arrived in Winnipeg on May 26, 1882. Numbering only twenty, this small group consisted of three carpenters, a blacksmith, a cabinet-maker, a painter, a dyer, eight farmers, four women and a child. Several days later, on June 1st, a much larger group consisting of 247 people arrived. The tiny Jewish community of Winnipeg was overwhelmed by their arrival. The few resources

they had were by no means capable of supporting the virtually destitute refugees. One of the solutions, was to settle these newcomers on land which was easily available.

JEWISH FARM SETTLEMENTS

Issac Suckonick's Log Barn, Edenbridge, Sask. 1926
Credit: National Archives of Canada/PA-186322

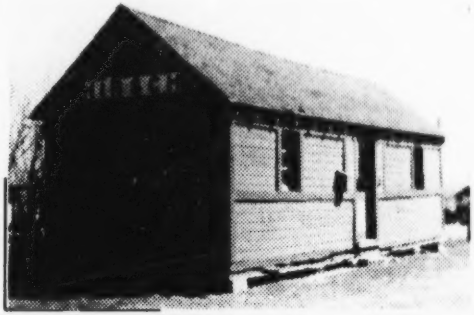
Farmers among oat sheaves, Sonnenfeld, Sask. 1928.
Credit: National Archives of Canada/PA-186324

In the last two decades of the nineteenth century there were five significant attempts to establish Jewish farm settlements in Western Canada. Of these, the villages of Wapella, Hirsch, Edenbridge and Sonnenfeld-Hoffer were successful and carried on almost until the mid-twentieth century. Only the first attempt, in Moosomin, was abandoned within a few years.

At the end of 1882, the first attempt to settle the land was done by the Russo-Jewish committee in London, England. Twenty seven Jewish farmers settled in Moosomin, in the Northwest Territories (Saskatchewan). They were chosen from the group who had arrived that year in Winnipeg. The innovation of Jewish farmers living next to Christian farmers caused the latter to name the Jewish colony New Jerusalem. Life in this colony was very hard. The settlers suffered from bad planning, lack of experience in agriculture, little expert advice, punishing climate and loneliness. Houses were not built to withstand the extreme cold and an early frost in August destroyed the crops. In 1886, a heavy drought added to their hardships. There were also difficulties in the religious education of their children when the

Rabbi left in December 1886. As a result, families with children left the colony. The heaviest blow happened in 1889 when a fire destroyed hundreds of tons of hay in the fields and barns. In despair, the settlers abandoned the colony and returned to Winnipeg.

The other villages, begun after Moosomin, benefitted from the experiences of the first one. Amongst them were Wapella, established in 1888 and Hirsch, established in 1892. Hirsch survived drought, hail and grasshopper plagues and existed for more than thirty years. Some of the descendants of the original settlers continued farming the land. A branch of the C.P.R. was extended to Hirsch and the first two Jewish schools in the district were established there. The success of this colony can be attributed to help from the Jewish Colonization Association.



Former C.P.R. Railway Station, Hirsch, Sask.
Credit: Lawrence F. Tapper/National Archives of Canada/PA-186307

THE JEWISH COLONIZATION ASSOCIATION (JCA)

The Jewish settlements project in Western Canada was substantially promoted by the Jewish philanthropist, Baron Maurice de-Hirsch, who lived in Paris. In 1891 he established the Jewish Colonization Association (JCA) and donated 10 million French francs (40 million dollars) for its activities. The goal of the association was "to help the emigration of Jews from parts of Europe and Asia, where they suffer restrictions, discriminations and persecution. Also to establish farming colonies in North America, South America and other suitable countries in the world" [Regulations of JCA].

The first project of JCA in Canada was the founding of a farming colony in Saskatchewan in 1892. As a tribute to Baron de-Hirsch, this colony was named after him. The farmers received financial help and professional guidance. Hirsch became the "flag-ship" of Jewish agricultural settlement in the west. One of the settlers expressed his satisfaction when he said: "I am happy like a king. Every acre of land I received is wholly mine. There

is not even one drunk in the colony, or anyone who experiences hard life". Hirsch was a positive example to other farming colonies established by CJA in Alberta, Saskatchewan and Manitoba around the turn of the century (*See Appendix IV, Map of Jewish Settlements on the Prairies*).

CONCLUSION

Jewish agricultural settlement in Western Canada was an important and bold attempt to convert Jewish town-dwellers into farmers. It was motivated by ideas of changes in the socio-economic structure of the Jewish people and a wish to accommodate the needs of their new country. There were some successes. Contrary to a common opinion, Jews proved that they were capable of becoming good farmers.

Max Taback hauling oat sheaves. Edenbridge colony, 1926. ***Credit: National Archives of Canada/PA-CO 2747.***

The significance of the Jewish agricultural settlements in the west is double-pronged:

1) Jews proved themselves successful farmers
2) Jews contributed towards the development of Western Canada.

Nevertheless, there was no future in the Jewish farming colonies because of the following reasons:

a) Some colonies failed because of the decline in cattle prices after World War I.

b) Colonies which survived until the 1930's could not make it through the Big Depression. (for example: early in the 1930's there were in Manitoba 131 Jewish farms. After the Depression, there were no Jewish farmers in the Province).

c) Most of the second generation children of the original settlers did not want to stay and become farmers. They aspired to live in the big city as merchants, professionals, etc... Gradually the colonies were abandoned and dismantled. The pioneers' dream of Jewish agricultural society vanished. It was defeated ultimately, not by physical hardships, but by the impossibility of sustaining, in a rural setting, the kind of rich and complete community life which Jews have always found indispensable. With synagogues, schools, lecture halls, theaters, books and newspaper scarce, disenchantment set in all too quickly.

Jewish farmer harvesting with combine. Edenbridge, Sask. 1948.
Credit National Archives of Canada /PA–CO27468

Naftoli Sain's Homstead, Hirsch, Sask.
Credit: Lawrence F. Tapper/National Archives of Canada/PA – 186309

ASSIGNMENTS

1) Describe the Government of Canada's policy to settle the West at the end of the 19th century.
2) Describe life in a typical Jewish farm in the west at the beginning of the 20th century.
3) Explain the causes for the dismantlement of Jewish farming in the west.
4) Describe the activities of the Jewish Colonization Association in Western Canada

SOURCES

1) B.G. Sacks, *History of the Jews in Canada*
2) Irving Abella, *A Coat of Many Colours*
3) Stuart E. Rosenberg, *The Jewish Community in Canada, Vol. 1*
4) Simon Belkin, *Through Narrow Gates: On the Jewish Colonization Association*
5) Harry Gutkin, *Journey into our Heritage: The Story of the Jewish People in the Canadian West.*
6) William Kurelek and Arnold Abraham, *Jewish Life in Canada: Painting and Commentaries.*
7) J. Bartlet Brebner, *Canada, A Modern History*
8) W.L. Morton, *The Kingdom of Canada, General History from Earliest Times*
9) Erna Paris, *Jews: An Account of Their Experience in Canada*

CHAPTER 12

CANADA JEWRY EARLY IN THE TWENTIETH CENTURY

The last two decades of the 19th century were years of rapid growth in the Jewish population of Canada. Between 1891 and 1901 it increased from 6,500 to 16,700. The source of this rapid growth was mainly the immigration of Russian Jews caused by Anti-Semitism and pogroms. The majority of these immigrants settled in Montreal.

Anti-Semitism, pogroms and economic persecutions continued unabated in the 20th century. The result was a huge exodus of Jews from Europe, mainly to the New World. During the first fifteen years of this century, more than one and a half million Jews immigrated to America. Most of them settled in the United States, but Canada also received its share. As we have seen there were 16,700 Jews in Canada in 1901. In 1911, they numbered 76,200.

The quick flow of new immigrants had a crucial influence on the tiny Jewish community. It thoroughly transformed the nature of the Jewish community in this country and shaped its future.

What was the demography of the Jews early in this century? Where did they live and what did they do for a living? The census of 1901 indicated that Jews lived in 149 cities and towns, mainly in Montreal and Toronto, Winnipeg, Hamilton and Ottawa. Jews in rural areas were primarily in Western Canada. Many made their living in the garment industry and retail trade. The garment trade union in Montreal, made up mostly of Jewish workers, was the strongest in the city.

The mass immigration was not without problems. The arrival of thousands of new immigrants created a tremendous pressure on the small Jewish communities. Frequently, the financial resources available to the

Jewish communal organizations were not adequate. Also, there were increasing manifestations of Anti-Semitism in reaction to the "Jewish invasion" into Canada. In Toronto, one newspaper wrote about the Jewish immigration: "No other invasion could be worse". In Montreal, The Gazette protested against Jewish immigrants from Romania. Many Canadians saw Jews as unwanted immigrants. But the Government of Canada was positive about Jewish immigrants and praised their contribution to the economy.

The quick growth of the Jewish population resulted in accelerated expansion of communal organizations in the areas of religion, education, health, charity and immigrant aid. The following are a few examples: **May, 1902**, The Baron de Hirsch Institute founded a community center in Montreal; **May, 1905**, A Jewish public library was opened in Montreal; **Aug., 1907**, A Jewish paper "Der Adler" (The Eagle) in Yiddish was established in Montreal; **May, 1911**, Charity societies were founded in Montreal and Winnipeg; **May, 1913**, The "Peretz Day School" was opened in Montreal; **May, 1914**, "Jewish Peoples Schools" were opened in Toronto and Montreal; **May, 1914**, Maternity Hospital was opened in Montreal; **May, 1914**, Home for the Elderly was opened in Toronto. Out of these beginnings, and others, the Jewish Welfare Federations will later develop.

Another important phenomenon was the growing involvement of Jews in political life at the municipal and provincial levels. In 1910, Hart Green was the first Jew to be elected to the Manitoba Legislature. In Montreal (1912) and Toronto (1914) Jews were elected as Aldermen in municipal councils. In 1914, Samuel Schwartz was appointed Justice of Peace in Vancouver.

Before we proceed, it is important to notice that there were five major waves of Jewish immigration, each characterized by the countries of origin:

The First Wave:

From the British conquest (1759) to the middle of the 19th century. Most of these Jews were of Spanish and Portuguese descent (Sepharadic), coming from England and the United States.

The Second Wave:

(1840-1880) These are the first Ashkenazi immigrants, coming mostly from England and Germany.

The Third Wave:
(1881-1914) This was the great immigration from Eastern Europe (mostly Russia and Rumania) motivated by the rise of Anti-Semitism and pogroms. As a result, the majority of Jews in Canada were Ashkenazi.

The Fourth Wave:
Between the two World Wars. Because of a rigid immigration policy with regard to Jews, the flow of newcomers was reduced to a trickle. This happened when persecutions of Jews in Europe, mainly in Nazi Germany, were rampant. However, there was some immigration immediately after World War I.

The Fifth Wave:
After World War II. Immediately after the war, thousands of survivors were allowed to come. In the early 1960's an immigration of thousands of North African Jews began. These immigrants are today an important component of the Jewish population in Canada.

ASSIGNMENTS

1) Describe the impact of Jewish immigration during the years 1881-1914
2) Describe life in a Jewish community in a Canadian City (e.g. Montreal, Toronto, etc.) at the turn of the 20th century.
3) Describe the development of Jewish community organizations before World War II.
4) Describe Jewish Trade Unionism in Montreal during the first half of the 20th century.
5) Describe the activities of the Jewish Immigrant Aid Society (JIAS)

SOURCES

1) Stuart E. Rosenberg, *The Jewish Community in Canada Vol. I*
2) B.G. Sacks, *History of the Jews in Canada*
3) B.G. Sacks, *Canadian Jews Early in This Century.*
4) Kage Joseph, *With Faith and Thanksgivings: The Story of Two Hundred Years of Jewish Immigration and Immigrants Aid Efforts in Canada.*
5) Lewis Rosenberg, *Canada's Jews: A Sociological and Economic Study of the Jews in Canada*
6) Erna Paris, Jews: *An Account of Their Experience in Canada*
7) Cameron Smith, *Unfinished Journey: The Lewis Family.*
8) Louis Rosenberg, *Canada's Jews: A Social and Economic Study of the Jews in Canada.*

CHAPTER 13

THE JEWS OF CANADA IN WORLD WAR I

The participation of the Canadian Army in the war on the side of the Allies (Britain, France, Italy and Russia) marked the entrance of Canada into the international arena. Canadian Army units took part in some of the fiercest battles on the Western (Europe) Front. More than 160,000 Canadian soldiers were killed in action. The participation of the Canadian army in the war enabled this country to emerge as an identifiable independent, national entity. This was also the first opportunity for Jews to demonstrate their total identification with the Canadian nation and it's war effort. The contribution of Canada's Jewry to the war effort was really remarkable. 5000 Jewish soldiers joined the army. At that time the Jewish population was only 80,000. The high percentage of Jewish soldiers is indeed impressive. Close to 38% of Jewish men (who were British citizens) over the age of 21, volunteered. The percentage for non-Jewish men was 31%. They fought on all fronts:France, Turkey, Iraq, Greece, Egypt and Palestine.

Jewish soldiers, World War I
For identification, see Appendix V.
Credit: CJCNA

Some Canadian Jews joined the Jewish Legion, a Brigade affiliated with the British army. This Legion was organized by the Zionist leaders, Joseph Trumpeldor (1880-1920), Zeev Jabotinski (1880-1940) and David Ben-Gurion (1886-1973) in order to enable Jews to take part in the liberation of Palestine. Ten thousand Jews

from many parts of the world joined the Jewish Legion, among them several hundred from the United States and Canada.

In conclusion, we may note that the participation of thousands of Jewish soldiers in World War I is another proof for the total involvement of Canada's Jewry in the life of this country.

AFTER THE WAR

World War I brought a lot of plight to the civil population in Europe—deaths, dislocation, family separation and loss of property. Jews of course also suffered and in some countries (in Eastern Europe) even more than the non-Jewish population because of Anti-Semitism and pogroms. During the war, the Jewish community in Canada mobilized itself in order to help their brothers and sisters in Europe. In March 1915, at a convention held in Montreal, representatives of Jewish organizations across Canada decided to establish a national organization called the Canadian Jewish Alliance. The goal of this Alliance was to coalesce the resources of the community in order to help Jews in war-ridden Europe. In August 1915, the Alliance launched an Aid Committee. This committee organized fund raising campaign through local communities. Between October 1915 and January 1919 the committee transferred to the War Victims Committee in England $277,118. A committee in Winnipeg collected $400,000 during the years 1915-1920. Altogether the Federation of Aid Committees and other organizations raised two million dollars. In addition to this, clothes and supplies valued at $50,000 were also sent to Europe.

These activities, marked the emergence of a very important feature of Jewish communities. This is the fund raising campaign aimed at collecting funds for local and overseas needs. The network of fund raising became a major hallmark of Jewish community life in Canada.

CONCLUSION

World War I and its aftermath, promoted two important processes in the history of Canadian Jewry:

a) It accelerated the involvement of Jews in the life of the Canadian society, especially in a time of national crisis.

b) It precipitated the development of Canada's Jewry as a national community with common goals at home and abroad. Against the background of World War I and its aftermath, national Jewish organizations were established. One of the first was the Canadian Jewish Congress, which is the subject of the next chapter.

ASSIGNMENTS

1) Describe Canada's participation in World War I and explain how it helped to foster national identity.
2) Describe Jewish soldiers' contribution to the war effort
3) Explain how the events of World War I helped to promote the organization of Canada's Jewry.

SOURCES

1) Stuart E. Rosenberg, *The Jewish Community in Canada, Vol. 2*
2) Irving Abella, *A Coat of Many Colours*
3) David Rome, *Early Documents on the Canadian Jewish Congress, 1914–21.*

CHAPTER 14

THE CANADIAN JEWISH CONGRESS

The Canadian Jewish Congress is the national organization of Canada's Jewry. It represents the needs and concerns of the Jewish community as a whole.

It is important to note that there are two stages of organization in the development of a new Jewish community:

First: Local community organization. When the sense of permanent residence in a town or city rises, Jews begin to establish organizations to serve the needs of the community—synagogues, schools, welfare, health, culture, recreation and charity. In addition to supplying services, these organizations play a significant role in enhancing the internal coherence of the community and offering a focus for Jewish identification.

Second: National organization. When the number of local community organizations grows, common needs and concerns for all the communities in the country emerge. This is the time to found a national organization which will represent the interests of the entire country's Jewry.

The Canadian Jewish Congress (CJC) belongs to the second stage. Naturally there are common features to all the Jews in Canada—religion, ethnic origin, history and current concerns such as immigration laws and civil rights. Early in this century the need was felt for a national organization which would take care of common problems at home and maintain ties with Jewish communities all over the world. Another factor which promoted the need for a national Jewish organization was the fact that Canada is an ethnic-cultural mosaic. Each ethnic group is aspiring to preserve its own cultural identity and the Government of Canada encourages them to do so. It is obvious that a central Jewish organization is needed to achieve this goal.

THE BACKGROUND

The CJC was founded in the aftermath of World War I. Its mission was to answer a few needs created by the war:

a) The need to help Jews in Europe during the war

b) The need to help war refugees and new immigrants after the war.

c) The need to have a central body for the Canadian Jewish community to represent it in the Peace Conference which convened at Versailles in 1919. It was important that Canada's Jewry will have a voice in the discussions about the fate of Palestine, which had been conquered by Britain. Another important factor was the establishment in 1918 of the American Jewish Congress. This development was an important impetus to the decision to establish a similar organization in Canada.

The efforts to organize a national Jewish representation were precipitated by the outbreak of the war. In March 1915, a meeting of representatives from Jewish organizations across Canada took place in Montreal. This meeting adopted the following resolution: "A national organization of Canada's Jews will be established which will represent and protect their needs and concerns. The convention believes that the Alliance of Canadian Jews will properly represent Canada's Jewry in its efforts to defend the rights and freedom of the Jewish people". During the war, the major activity of the Alliance was to help suffering Jews in Europe (see the previous chapter).

The pace towards establishing the Congress was accelerated immediately after the war. In January 1919, at Toronto, a convention of the Canadian Zionist Federation took place. The convention decided to support "the founding of a Canadian Jewish Congress which will be made of representatives democratically elected". The support of the Zionist Federation was important because it was one of the major Jewish national organizations in Canada.

A follow up step was the meeting in Montreal (January 26, 1919) of representatives of all the Jewish organizations in the country. The assembly chose a committee whose task was to organize elections throughout Canada. of representatives to the first convention of the Canadian Jewish Congress.

THE FOUNDATION OF THE CJC

The founding convention of the CJC took place in Montreal in March 1919, comsisting of 209 delegates from 48 communities in Canada. This conference resolved to establish the CJC as the central political instrument of Canada's Jewry. Two important resolutions of the convention are noteworthy:

a) To establish a permanent CJC which will deal with the general issues that influence the Jews of Canada. The executive of the Congress will be elected through general and democratic elections. The congress will be the supreme authority of Canada's Jewry.

b) A delegation of the Congress to Europe will cooperate with other Jewish delegations, and the World Zionist Organization, in representing the interests of the Jewish people at the Peace Conference. The goal of the Jewish delegations will be to create in Palestine administrative and political circumstances which will insure the development of a Jewish National Home.

CJC Convention, March 1919. Credit: *CJCNA*

The establishment of the Congress is a significant milestone in the history of Jews in Canada. For the first time, after 160 years of Jewish life in Canada, one organization was able to act and speak for all Jews in this country.

The first task of the Congress was to mobilize help to Jewish refugees, victims of WW I, the pogroms in the Ukraine (Russia) and the civil war in Russia following the Bolshevik Revolution. To carry out this task the Jewish Immigrant Aid Society (JIAS) was revived. The society obtained 5,000 visas from the Immigration department for Jewish refugees in Europe.

After a short period of intensive activities, mostly in helping refugees and immigrants, support of Jewish communities in the CJC slackened. The Congress suspended its activities in 1920 and resumed only in 1933 when Hitler came to power in Germany.

RESUMPTION OF THE CONGRESS ACTIVITY, 1933

When Hitler came to power in Germany (January, 1933) the need arose for the resumption of the Canadian Jewish Congress. The Congress began its operation in 1934 with a convention in Toronto. Samuel Jacobs, who had been a member of Parliament since 1917, was elected its first president. Hannania Caiserman, who was among the founders of the Congress in 1919, was elected General Secretary. He was in charge of the congress expanded activities during the 1930's. The major effort of the congress at this time was to counter the anti-Semitic propaganda which spread throughout Canada with the help of funds obtained from Nazi Germany. In Quebec, the Congress was active against the pro-Nazi, anti-Semite leader Adrian Arcand. This man and his movement were extensively engaged in rabid anti-Semitic propaganda through pamphlets, newspapers and rallies. With the urging of the Congress, Arcand was jailed early in W.W. II as a person dangerous to the public security. The Congress also declared a boycott against German goods and services.

H.M. Caiserman (1884–1950) General Secretary of CJC from 1919-1950
Credit: CJCNA

During the war, the Congress expanded its activities by launching two organizations to help war refugees and Holocaust survivors. These were the Allied Agencies For Jewish Refugees Aid and the Organization for Rehabilitation by Trade Training (ORT).

The election of Samuel Bronfman, from Montreal, as president in 1939 boosted the activities of the CJC. Being a very rich and successful businessman, he invested expertise, authority, contacts and money in community activities nationally. He was elected president after he had functioned for 21 years with great success as chairman of the Refugees Committee. This committee helped victims of anti-Semitism in Europe to immigrate to Canada.

Samuel Bronfman (1891-1970) President of CJC from 1939-1962, seen here becoming president, 1939 at CJC plenary assembly.
Credit: CJCNA

The tenure of Samuel Bronfman as President of the CJC. lasted 23 years (1939–1962). These were stormy years which saw the Holocaust, the aid projects for survivors and the establishment of the State of Israel. Bronfman's towering leadership strengthened the CJC status and influence in Canada and abroad. An important figure in the history of the CJC was Saul Hays. He was appointed executive-director of the Congress in 1940. For 25 years, until his retirement, he was in charge of a myriad of issues such as civil rights, cultural activities, aid to refugees and religious freedom. He was actually the chief representative of Canada's Jewry in all contacts and negotiations with the Federal government. Consequently, he was referred to as Canada's Jewry Ambassador to Ottawa.

Saul Hayes (1906-1980).
Credit: CJCNA

CONCLUSION

The Congress plays a very important role in the life of the Canadian Jewish community. It deals with a variety of issues relating to the Jews of Canada and of persecuted Jews all over the world. These issues, of course, change from time to time. (In the 1980's, the main issue was the plight of the Jews in the U.S.S.R. and Ethiopia).

In 1952, when the Congress was officially registered with the government, its goals were described as follows: "Activities for the interest of the country (Canada) and the Jewish people; activities which will positively influence the status, rights and life quality of Canada's Jews; improvement of the social, economic and cultural life of the Jews of Canada".

Today, the Congress works through the following departments:

1) Archives (which is also a center for historical research)
2) An Audio-Visual Library
3) Services to University campuses
4) Media and Public Relations
5) Inter-community relations
6) Education and culture
7) Remember the Holocaust
8) International relations
9) Jews in Arab countries
10) Social activities
11) Nazi War Criminals
12) Religious affairs
13) Small communities in Canada
14) Russian Jewry
15) Promotion of Yiddish

The national and regional executives are elected every few years in a general and democratic elections. The main office of the CJC is located at Samuel Bronfman House in Montreal.

ASSIGNMENTS

1) Describe the beginning of Jewish community organizations in Canada (1880–1914)
2) Describe the establishment and activities of the CJC during its first stage (1919–1920)
3) Describe the second stage in the CJC activities before and after W.W. II.
4) Write an essay titled: "Samuel Bronfman–President of the Canadian Jewish Congress".
5) Choose one of the CJC departments and describe its activities in detail.
6) Describe the structure and functions of the CJC today.
7) Write an essay on the Jewish Immigrant Aid Society (JIAS).

SOURCES

1) Stuart E. Rosenberg, *The Jewish Community in Canada Vol.2*
2) Irving Abella, *A Coat of Many Colours*
3) Erna Paris, *Jews: An Account of their Experience in Canada*
4) Peter Newman, *The Bronfmans*
5) Kage Joseph, *With Faith and Thanksgiving*
6) Ben Lappin, *The Redeemed Children, Immigration of Jewish Orphans After W.W. II.*
7) David Rome, *Early Documents on the Canadian Jewish Congress, 1914–1921.*
8) Bernard Figler and David Rome, *Hannania Meir Caiserman, A Biography.*

Jewish Chronicle Cover, 1919, *Credit: CJCNA*

CHAPTER 15

BETWEEN THE TWO WORLD WARS

The twenty years between World War I and World War II (1919-1939) were difficult years for Jews in Canada. After the war the Canadian Jewish Congress was active in helping Jewish refugees in Europe and new immigrants to Canada. This was a period of accelerated expansion of local and national Jewish organizations such as B'nai Brith, Welfare Federations and Fund raising campaigns. These organizations helped Canada's Jewry cope with the crises in the 1930's. These crises were caused by the Depression, the persecution of Jews in Germany and the immigration policy of the government. In addition, the Jewish community had to struggle with increasing anti-Semitism aided by German agents and generous funds from Nazi Germany. It is noteworthy that in 1921 the Jewish population of Canada was 126,000

THE DEPRESSION

After W.W. I, Canada enjoyed a brisk economic development. The economic boom was based on resource industries such as timber (pulp and paper), mining (iron, asbestos, aluminum, etc.) and agriculture (wheat, corn, etc.). Produce from these industries was primarily for export. The Canadian economy, because of its nature, was strongly influenced by the economies of the United States and Europe. A strong, healthy economy in these countries was a pre-requisite for economic prosperity in Canada; crisis abroad meant economic regression here. This was (and still is) a major weakness in the Canadian economy. In addition, regionalization and specialization of industries weakened the resilience of the Canadian economy and its ability to cope with crises. For example: a decline in the world price of grain would seriously affect the economy of the Praires. Since grain is their major souce of income, there is little else that could substitute.

The Depression began with a crash of the Stock Exchange in New York City in October 1929. This was the first link in a chain which caused, within a short time, financial destruction and economic disaster to millions of individuals and companies in the United States, Canada and Europe. In Canada the impact of the depression resulted in a drastic reduction in exporting raw material, the backbone of the Canadian economy. Thousands of Canadians lost their jobs and joined the ranks of the unemployed. Soon they became regulars in the "soup kitchen" lines. Those who continued to work, suffered a substantial reduction in wages. Students left colleges and universities in order to help their families. Many women and mothers, who cared for their families at home, now looked for part-time jobs. An economic, social and psychological crisis swept the nation. The Depression was hard and long. It lasted 10 years until W.W. II in 1939.

J. Pascal Hardware Co. Ltd. circa (Montreal) 1930.
Credit: CJCNA

Its negative impact on Jews was even more severe than other segments of the population. A few reasons for this phenomenon were:

a) Some of the new immigrants were not yet economically established and therefore were more exposed to the Depression hardships.

b) Many Jews made their living in real-estate businesses. This business was especially hard hit.

c) Like other minorities, they found that during economic crisis, competition for jobs was harsher. The intolerance of people toward minorities increased and they tended to look for a scapegoat. Traditionally, Jews fell into this category. This hostility was expressed by increasing anti-Semitism and harsher immigration laws.

Another result of the Depression was the increase in the number of applications for financial assistance submitted to charity organizations. This number grew by fifty times. What made the situation even more difficult, was the fact that many contributors to charity funds substantially reduced their donations. In order to help victims of the Depression, Jewish organizations initiated courses aimed at teaching trades and skills, hoping that these new occupations would help people find jobs. Also, more and more young adults chose the professions (such as law, medicine) believing they were economically more stable.

CANADA'S JEWISH IMMIGRATION POLICY

The years between the two World Wars were very bad for Jewish immigration. Even though anti-Semitism and persecutions substantially grew in Europe (especially in Nazi Germany), the immigration of Jews to Canada during the years 1933–1939 was drastically reduced. The Depression and the political situation in the 1930's caused a serious slowdown in the general immigration to Canada. Anti-Semitism made it even harder on Jews. As a matter of fact, Jewish immigration to Canada before and during the War came to a halt. During these years, there were thousands of Jewish refugees, victims of persecutions in Nazi Germany and other European countries who sought shelter overseas. Unfortunately, the world was generally indifferent to the plight of these Jews. Notwithstanding, immigration visas were granted to thousands of Jewish refugees by Britain (85,000), United States (140,000), Brazil and Argentina (20,000 each). Canada , however, during the years 1933–39 gave immigration visas to only 4,000 Jews. How and why did this happen? To answer one should observe the immigration policy of Canada.

Canada's immigration policy was always conducted with careful selection and preference based on several criteria. The two major considerations were the country of origin and the expected economic benefit. The highest preference was given to immigrants from Britain, Scandinavia, Western Europe and the United States. Immigrants from other countries were admitted on condition they settle in rural areas to help develop resource industries there. Jews were part of this category along with other ethnic minorities from Eastern Europe, Africa, Asia and the Far East. In fact, Jews were

the least welcome because they tended to leave these remote areas as quickly as possible and move to the cities. Furthermore, their image as successful merchants worried influential people in business who lobbied the government to minimize Jewish immigration.

The Depression in the 1930's strengthened the opposition to immigration. The argument was that the few open jobs must be kept for Canadians. Consequently, the government drastically cut the number of immigration visas. In addition to the highest priority (mentioned above), only people who belonged to three groups were granted visas:

a) farmers with enough money to establish independent farms

b) wives of immigrants already living in Canada

c) unmarried children under 18 years of age

This imigration policy meant disaster and little chance of rescue for thousands of persecuted Jews in Europe. Canada was very rigid in its implementation. The result was that very few Jews were allowed to immigrate when there was still a chance to rescue thousands of refugees before the war. It is important to remember that the decision not to admit Jewish refugees was a political one adopted by the Government of Prime Minister MacKenzie King. This policy was influenced by anti-Jewish attitudes prevalent in the Canadian society, and by the intricate relationships between the Federal Government and the Provinces. Because of the Federal government's complex relations with the provinces (especially Quebec) and its aspirations for internal peace and unity, MacKenzie King found it politically expedient to maintain the "closed door" policy against Jewish refugees. In his diary, he wrote that "We have to keep this part of the continent free from unrest and entrance of foreign elements. We can gain nothing by creating an internal problem by an effort to solve an international issue". MacKenzie King explained to his cabinet that admitting Jewish refugees might precipitate riots and exacerbate the relationships between Ottawa and the provinces. He was afraid that entrance of thousands of Jews will hurt Canadian unity. He concluded that it was not the time to heed humane considerations, but only realistic political ones.

Speaking about realistic considerations, MacKenzie King also had in mind Quebec's attitudes about refugee immigration in general and Jewish immigration in particular. He knew that public opinion in Quebec was

strongly opposed to the admittance of Jewish refugees. Anti-Semitic utterances were abundant in French language newspapers such as Le Nation, Action Catholique and Action Nationale. The newspapers warned the government not to grant visas to Jewish refugees. French-Canadian politicians also spoke openly against Jewish immigration. To preserve national unity, and the unity of the Liberal party (in which Quebec was an important partner), MacKenzie King decided to rigidly maintain the restrictions on immigration of Jews. Of the 800,000 Jews who fled the Third Reich from 1933 t0 1939, Canada admitted only 4,000. This gave it the worst record of all countries that accepted Jewish refugees, placing it behind such countries countries as Brazil (20,000), China (15,000) and Australia (10,000).

It should be noted that opposition to Jewish immigration was not restricted only to Quebec. Anti-Semitism in Quebec was more open and salient, but it existed in English Canada as well. The anti-Semitic attitudes against Jews was not only expressed in the area of immigration. Restrictions and quotas on Jews also existed in various industries, universities and social clubs.

CONCLUSION

An unfortunate combination of various factors during the 1930's caused the severe restrictions on Jewish immigration to Canada during those fateful years:

a) A government that acted only according to "real politics" considerations.
b) The Depression.
c) Strong Nazi propaganda and anti-Semitism
d) Xenophobia in Quebec.

For the Jews of Canada, the 1930's were difficult and dismal. All their attempts to change government policy failed.

ASSIGNMENTS

1) Describe the Depression years in Canada and its impact on Canada's immigration policy.
2) Canada's immigration policy in the 1930's towards the Jews can be summarized by the sentence:" None is too Many". Describe this policy and explain the reasons.
3) Imagine you are the President of the Canadian Jewish Congress in 1935. Write a letter to the Immigration Department pleading for relaxation of the immigration policy towards Jewish refugees.
4) Explain the intricate relationships between the Federal Government and the Government of Quebec and how it influenced Canada's immigration policy.
5) Describe the efforts by Canadian Jewish organizations to change the government's immigration policy.
6) Describe Jewish life in your province between the two World Wars.

SOURCES

1) Erna Paris, *Jews: An Account of Their Experience in Canada.*
2) Irving Abella and Harold Troper, *None is Too Many*
3) Irving Abella, *A Coat of Many Colours*
4) M. Weinfeld, W. Shaffir, I. Cotler, *The Canadian Jewish Mosaic*
5) Joseph Kage, *With Faith and Thanksgiving*
6) Pierre Anctil, *Le Devoir, les Juifs et l'immigration*
7) Freda Hawkins, *Canada and Immigration*
8) Pierre Anctil, *Le rendez-vous manque: les Juifs de Montreal face au Quebec d'entre deux guerres.*

CHAPTER 16

ANTI-SEMITISM IN CANADA

It is impossible to describe the history of any Jewish community without dealing with anti-Semitism. Canada's Jews also could not escape this phenomenon which was influenced by local and external factors. Until World War I there were some manifestations of anti-Semitism in Canada. However, after the war, it spread quickly because of two major reasons: anti-Semitic Nazi propaganda and the Depression.

The rise of anti-Semitism in Europe, between the wars, especially in Germany after Hitler's ascent to power in 1933, was not contained to that continent. Its poisonous influence spread over the ocean to the United States and Canada with the help of German agents and money. During the Depression years, people were very responsive to this type of propaganda. In times of economic and social hardship, people are looking for scapegoats. The result was growing hostility toward ethnic minorities, with Jews being a prime target.. These factors were enhanced by fear of change in the ethnic make-up of the country. At a time of great danger to Jews in Europe, the government and most of the Canadian public were indifferent to their plight. In spite of this, some groups, such as the Anglican Church and the United Churches of Canada advocated granting visas to Jews. They admonished Canadians to fulfill their responsibility as a Christian Nation, but to no avail. Canada remained tightly closed. There is no doubt that anti-Semitism played a major role in this inaction.

ANTI-SEMITISM IN QUEBEC

As everywhere, so in Quebec, anti-Semitism grew quickly between the two World Wars. In Quebec, in addition to the general factors already mentioned, the Catholic Church was a major contributor to the spread of anti-Semitism. Also, the deep nationalistic feelings of French-Canadians, who

were apprehensive about non-French elements, further inflamed anti-Semitic attitudes.

The leader of the anti-Semitic movement in Quebec between the Wars was Adrian Arcand. He was born in Montreal in 1900 to French-Scottish parents. He began his career as a journalist working for the newspapers La Patria, Star and La Presse. In 1929, he was fined because of his activity in the trade union movement. In that year, he began working in co-operation with the anti-Semitic journalist, Joseph Menard. Together they founded the newspaper, Miroir (Mirror) in French. They were very radical in their views of the cultural and national character of Quebec. They preached preservation and enhancement of the French-Canadian population and culture. Consequently, they were hostile towards foreign ethnic groups, such as the Jews. At the end of 1929, they founded another newspaper La Goglo. Their publication became a platform for extreme nationalistic and anti-Semitic views.

Adrien Arcand at a meeting of his National Unity party in the mid to late 1930's, *Credit: CJCNA*

In 1930, Arcand founded the Parti National Social Chretien, an organization inspired by Hitler's fascism. It attacked the Mayor of Montreal, Camillien Houde, because he allowed Jews to open their stores on Sunday (instead of Saturday). They also censored Louis-Alexandre Taschereau, the Premier of Quebec, for his positive attitude toward Jewish School Boards. Taschereau supported the right of the Jewish community in Montreal to estab-

Anti-Semitic vandalism on synagogue at Lac Casson, Ste-Margurite,Quebec, 1938. *Credit: CJCNA*

lish a school-board which will be responsible for Jewish education in the city. As a result of the public debate around the Jewish School issue, Arcand's anti-Semitism became extreme and more pronounced.

Arcand believed that all the troubles in the world stemmed from one source—the Jews. Repeating a traditional anti-Semitic accusation, he claimed that Jews conspired to rule the world. They will achieve this goal, he maintained, by revolutions, communism, economic crises and control of gold. The Jews endangered the supremacy of the white man. Protection of the white race was a primary goal. Beginning in 1930, Arcand and Menard put the Jewish Menace in the center of their political philosophy. They claimed that the Jews were wicked enemies of the white society and the Christian church. They called upon governments to destroy the economic and political status of the Jews. Arcand had good connections with the leaders of the Catholic Church in Quebec. They let him use their churches for his anti-Semitic rallies. He and Menard wrapped themselves with the flag of the church declaring the war against Jews a just cause. In this way, the alliance between the anti-Semitic movement and the church was strengthened.

Hitler's rise to power in 1933 boosted anti-Semitism in Canada. In Quebec, an anti-Semitic newspaper called Action Nationale was founded. It was a radical, anti-democratic publication which preached the abolition of civil and political rights for Jews. The newspaper also supported Fascist anti-Semitic organizations, such as Parti Chretienne-Socialiste-Nationale and Canada Jeune. These movements turned Quebec into the centre for Nazi propaganda and anti-Semitic activity in Canada. Arcand's anti-Semitic movement received political and financial support from German agents and its propaganda became more and more virulent. When World War II broke out, Arcand was accused of collaborating with the enemy and was jailed. He continued to disseminate anti-Semitic propaganda after his release at the end of the War, however, he had few followers and was largely ineffective.

THE CATHOLIC CHURCH AND ANTI-SEMITISM

Until World War II, the Catholic church in Quebec had substantial influence in the areas of religion, education, politics, social welfare and public

opinion. When anti-Semitism in Quebec was on the rise, the church didn't protest. The contrary is correct. Important publications of the church disseminated anti-Semitic views. They also opposed immigration of Jewish refugees from Nazi Germany. The most influential church publications were Action Catholique and Le Semaine Religieux du Quebec. The latter was founded in 1882 by Leon Provencher, a priest. In 1892, the newspaper published a series of articles accusing Jews of murdering Christian children for ritual purposes.(blood libel). The paper also preached against immigration of Jews to Canada in general, and to Quebec in particular. The paper argued that excessive immigration of Jews would weaken the influence of the church in the province. During the Dreyfus Affair in France (1894-1900) the Catholic establishment in Quebec was anti-Dreyfus, supporting false espionage accusations against him. The newspaper Action Nationale repeated many times the traditional anti-Semitic accusations that all the troubles in the world and dangers to the good order came from the Jews. This paper also supported the blood libel trial against the Russian Jew, Mendel Bailis (1911-1913) and even continued this false accusation after Bailis was acquitted. This paper also published another staple of anti-Semitic propaganda saying that the Jews were conspiring to take over the world. This accusation originally appeared in a notorious, but forged, anti-Semitic book called The Protocol of the Elders of Zion (published in Russia early in the 20th century).

Another priest, Edward Valmon Laverene, wrote the following, in 1922, in Action Catholique: "The Jew never changes. Bereft of the right Faith, he adheres to his great mission. He wanders in darkness and continues incessantly in his efforts to implement his dream: world domination fed by hatred to other races whom he despises. He tries to hurt or subordinate them. Immigrants coming with these ideas and aspiration might become microbes of death within our society." In conclusion, it must be stated that Quebec was a bastion of anti-Semitism until World War II.

ANTI-SEMITISM IN ONTARIO AND WESTERN CANADA

Anti-Semitism in Quebec between the wars was very salient, but by no means exclusive to this province. Ontario, also had its share of anti-

Semitism stemming both from Nazi propaganda and fear of Jewish economic competition (mainly in Toronto). Manifestations of anti-Semitism were mostly concentrated in the areas of housing and entertainment. Resorts used to post a sign: Except Jews and Dogs. On the beaches of Toronto one could see the signs: Only For Gentiles. Other signs read: Only Gentiles' Business Solicited. In August 1933, during a soccer game, a brawl broke out between Jews and Christians motivated by anti-Semitic attitudes. This event is known as The Riot of Christie Pits (after the Park where the game took place). The riot began when a group of sympathizers branded a flag with a swastika and shouted Hiel Hitler. A group of young Jews reacted by attacking the pro-Nazi group. There is no doubt that the brandishing of the swastika was a premeditated action by the members of the Swastika Club. It was a deliberately planned action. This pro-Nazi group was only one of many Swastika Clubs which proliferated in Ontario at that time. These groups represented the hostility of British Canadians against the rise in number of foreign immigrants such as Catholic Italians and Jews. Anti-Semitism provided these groups an avenue to express their feelings. This brand of anti-Semitism was nourished by the hardship of the Depression and deep rooted animosity against non-British elements.

In Western Canada, anti-Semitic movements also developed. One movement called itself The Mosly Black Shirts (Mosly was the leader of the Fascist pro-Nazi movement in Britain in the 1930's). Another movement was named The Canadian Fascist Alliance. When World War II broke out and Canada declared war on Germany (September 1,1939) these movements were ordered to avoid public meetings and propaganda.

CONCLUSION

As we have seen, Canada had its share of anti-Semitism influenced by the same motives, prejudices and, circumstances which inflamed anti-Semitism in Europe.

After the war, and the Holocaust, anti-Semitism in Canada was substantially reduced: It is still limited but by no means extinct.

ASSIGNMENTS

1) Describe the rise of anti-Semitism in Canada between the two World Wars.
2) Describe anti-Semitism in Quebec between 1880-1914.
3) Describe Adrian Arcand's anti-Semitic movement: Ideology and Action.
4) Explain the role of the Catholic Church in Quebec in promoting anti-Semitism in this province.
5) Describe anti-Semitism in Ontario and Western Canada before World War II.
6) Describe anti-Semitism in Canada today.

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2) Erna Paris, Jews: *An Account of their Experience in Canada*
3) Irving Abella and Harold Troper, *None is too Many*
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5) Cyril Levitt and William Shaffir, *The Riot at Christie Pits*
6) David Rome, *Clouds in the Thirties: on anti-Semitism in Canada, 1929-1939*
7) Jaacques Langlais and David Rome, *Jews and French-Quebecers: Two Hundred Years of Shared History*
8) Pierre Anctil, *Le Devoir, les Juifs et l'immigrations*

CHAPTER 17

CANADA JEWRY AT WORLD WAR II AND AFTER

Jewish soldiers participated in World War II as they did in World War I. Almost 17,000 men served representing about 10% of the Jewish population in Canada. Actually Jews were the ethnic group with the highest proportion of servicemen. It is obvious that the Jews had two good reasons to join the army—to serve their country and to fight Nazi Germany. Four hundred and thirty Jewish soldiers died in the war, 200 were wounded and many others received medals.

Canada's Jewry was involved in the war in other ways as well. The Canadian Jewish Congress founded the War Effort Committee which organized social activities, entertainment, shows and Rabbinical services for Jewish soldiers.

The contribution of Canada's Jews to the war effort was officially recognized by Prime Minister William Lyon MacKenzie King in a citation to the Canadian Jewish Community dated March 20, 1947. The following is an excerpt from his letter: "It affords me much pleasure, both personally and as a Prime Minister, to add a word of tribute to the record of the service of Canadian Jews in the armed forces in the recent war. They fought not only for freedom, but for survival. The contribution of the Jews of Canada bears eloquent testimony to the manner in which they met the double threat the war presented. The Canadian people share with their fellow citizens of the Jewish race a sense of pride in the sacrifice and courage which these pages record."

THE IMPACT OF THE HOLOCAUST

The Holocaust in which six million Jews perished, had substantial impact on every Jew in the world. Obviously the Holocaust had a far reach-

ing impact on the Jews of Canada. It deeply shaped Canada's Jewry both on the individual and communal levels. In addition to the impact of the Holocaust on every Jew, the Jews of Canada were influenced in two other ways. Firstly, many lost family members who had remained in the "old country" and secondly, they had to cope with tens of thousands of survivors emigrating to Canada after the war. Because of the tragic fate of Europe's Jews, Jewish identity was intensified in religious, cultural and communal life, as well as in ties to Israel. The 79,000 refugees who had arrived in Canada after the War (1946-1960) were major contributors towards these changes. They brought with them memories and traditions of their rich cultural and religious life in Europe before the war. They were also determined to rebuild their individual and communal life. Based on the work of previous generations, they turned the Canadian Jewish community into one of the most self-aware and well-organized communities in the world. The fact that many Canadian Jews are post World War II immigrants explains the high degree of Jewish identification as manifested in the broad network of community organizations, synagogues and day schools.

Jewish refugees disembarking from train in Montreal, Spring 1944. (some of the few allowed in during the war), *Credit: CJCNA*

War Orphans/Refugee youth project, organized by CJC,1948. Classroom in Mount Royal, YMHA, Montreal. *Credit: CJCNA*

Another aspect of intensive Jewish culture was the status of Yiddish. The immigrants from Eastern Europe brought with them their rich Yiddish culture and continued to preserve and promote it through schools, libraries, books, newspapers and theatres. One should remember that the multicultural character of the Canadian society is very auspicious to the preservation and development of ethnic culture. The various minority groups in Canada are actually encouraged by the government to teach their heritage and preserve their ethnic culture.

CHANGES IN THE IMMIGRATION POLICY

World War II left a destroyed Europe with millions of refugees, Jews and non-Jews, who were unable or unwilling to return to their home towns. It was obvious that the opposition to mass immigration in countries such as United States, Canada, Australia and others must change. In the aftermath of World War II, the classic immigration countries realized that they have to permit mass immigration. The result of this new policy was that between 1945-1952, four and a half million refugees from Europe emigrated to overseas countries.

At long last, after the trauma of World War II, Canada revised its policies toward Jewish immigration and admitted thousands of refugees. Two major reasons accounted for this new attitude:

a) guilt for the "closed door" policy before the war and during the Holocaust,

b) Canada's need for economic and demographic growth.

CONCLUSION

World War II and the Holocaust, mark the end of a chapter in the history of the Jewish people. The post war era saw the establishment of the State of Israel and the expansion of the Jewish community in Canada.

ASSIGNMENTS

1) Describe the contribution of Canada's Jews to the War effort.
2) The Holocaust and its aftermath shaped the Jewish community of Canada as it i today. Explain how it happened.
3) Analyse the changes in the immigration policy of Canada after World War II.
4) Desribe the work of Canadian Jewish organizations in helping refugees of World W II.

SOURCES

1) Stuart E. Rosenberg, *The Jewish Community in Canada Vol. 2*
2) Irving Abella, *A Coat of Many Colours*
3) Freda Hawkins, *Canada and Immigration*
4) J. Bartlet Brebiner, *Canada: A Modern History*
5) Edgar McInnis, *Canada: A Political and Social History*
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7) Kage Joseph, *With Faith and Thanksgiving*
8) Ben Lappin, *The Redeemed Children*

"Jewish War Heroes" published by Canadian Jewish Congress, 1944

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CHAPTER 18

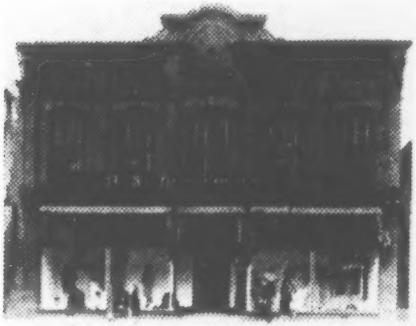
ZIONISM, ISRAEL AND CANADA

In the 1880's, following wide spread pogroms in Russia, a movement emerged in Europe calling Jews to return to their fatherland, Israel. The name of the movement was Lovers of Zion and within a few years, it spread through Europe and crossed the ocean to America. This was the beginning of Zionism.

The first Lovers of Zion chapter in Canada was established in Montreal, 1887, by the Hebrew teacher, Alexander Harkavi. At that time, 3,000 Jews lived in Canada. Thirty people registered as members of this chapter. They held lectures and small fund raising campaigns. By 1894, they raised $5,000, enough to buy land in Palestine for agricultural settlements. Two families who moved to Palestine in 1895 to become farmers, soon returned because of the hardships.

The publication in 1896 of a book by Dr. Theodore Herzel, titled "Judenstatt" (The Jew's State) and the first Zionist Congress in 1897 impressed many Jews in the world, including Canada. These momentous events precipitated intensive Zionist activities across Canada. In March 1898, the first convention of the Zionist Societies took place in Montreal with 200 participants. The meeting endorsed the resolutions of the first Zionist Congress. Some of these resolutions were: to buy land in Palestine; to encourage Aliyah (immigration to Israel) and agricultural settlements; to establish a Canadian Zionist organization and to ask the governments of the world to help in the implementation of the Zionist programme.

Within a year, more Zionist societies were established in Toronto, Winnipeg, Hamilton and Ottawa. In 1899, the Federation of Zionist Societies in Canada was founded. The first President was Clarence de Sola, the Rabbi of the Spanish and Portuguese Synagogue in Montreal. The Zionist movement was mainly engaged in propaganda and fund raising for the purchase of land in Palestine. The Balfour Declaration of November 2,



The first department store in Ottawa, established by the Freiman Family, 1901. *Credit: National Archives of Canada/PA-186320*

Lawrence Freiman.
Credit: National Archives of Canada/PA-186319

1917 (which confirmed Britain's support for the establishment of a Jewish national home in Palestine) gave a strong impetus to the activities of the Zionist movement.

In the history of the Zionist movement in Canada, the Freiman family (Ottawa) had a special place. Archibald-Jacob Freiman was active leader in the Zionist movement for many years and his. wife Lillian, organized the Federation of Zionist Women known as Hadassah. This couple stood at the center of Zionist life in Canada for 25 years.

Freiman was born in Latvia in 1880 and arrived in Canada with his family in 1893. In 1901, he established in Ottawa, with his father, a department store which soon became a prosperous business. At the age of 21, he participated in the second convention of the Federation of Zionist Societies in Canada. It was the beginning of 43 years of dedicated Zionist work. In 1919, Freiman was elected President of the Zionist movement in Canada. Shortly before his death in 1944, he initiated the amalgamation of several Zionist political parties into a roof organization named The United Zionist Council. This organization was later named the Canadian Zionist Federation, which exists to date. The Federation coordinates the activities of various Zionist organizations in Canada. It is affiliated with the "World Zionist Organization". Its main office is in Montreal.

RELATIONS BETWEEN ISRAEL AND CANADA

From the very beginning of the State of Israel in 1948, good relations developed between the two countries. Since then, Canada has been one of the

most friendly countries to Israel. This relationship began with the coming to power of Louis St. Laurent's government in November, 1948. His Minister of External Affairs, Lester B. Pearson spearheaded the development of friendly relations between the two countries. He also helped Israel to buttress its international status in the United Nations. At the U. N. Assembly, March 1949, Pearson demanded that Israel's boundaries as established in its War of Independence, be recognized. He opposed the U.N. intention to press Israel to give up the territories conquered during the War. Diplomatic ties were established between the two countries in the same year.

The Canadian Jewish organization which mainly deals with promoting good relationships between the two countries is the Canada-Israel Committee, established in 1949. This committee is supported by the Canadian Zionist Federation, the Canadian Jewish Congress and B'nai Brith. The committee promotes relations in four areas:

Kosher Corn Beef, donated by Habonim, Montreal to Israel, 1948. *Credit: National Archives of Canada. PA-186311*

a) Political: The relationships between the governments with regard to political issues.

b) Economic: Activities aimed at the expansion of trade relations and investment in Israel.

c) Cultural: Promotion of cultural exchange in theatre, music, plastic art and media.

d) Trade Unions: Developing contacts between the large trade unions in the two countries.

CANADA'S JEWRY HELPS ISRAEL

Since the establishment of Israel, the Jews of Canada actively helped Israel, mainly in the economic and political areas. Over the years two types of organizations developed whose primary purpose

was to aid Israel. Some organizations aid the State of Israel directly and others help institutions in Israel.

ORGANIZATIONS PROVIDING DIRECT AID TO THE STATE ARE:

1) The Canadian Zionist Federation—Alyiah, education, youth organization and information on Israel.
2) Canada-Israel Committee—promotion of relationships between the two countries and their people.
3) The Combined Jewish Appeal—the central fund-raising organization of Canada's Jewry. Part of its revenues is used to finance local community activities and part is transferred to Israel.
4) Israel Bonds—sale of Government of Israel Bonds for investment.
5) Jewish National Fund—fund-raising for specific projects in Israel such as forests, roads and land preparation for agriculture.

ORGANIZATIONS HELPING SPECIFIC INSTITUTIONS IN ISRAEL

1) The Hadassah-Wizo Women's Organization—social, education and health activities
2) Na'amat—women's organization affiliated with the Labour Movement in Israel
3) The Mizrachi Women's Organization—affiliated with the National Religious Party in Israel
4) Friends of Tel-Aviv University
5) Friends of the Hebrew University (Jerusalem)
6) Friends of the Bar-Ilan University
7) Friends of the Haifa University
8) Friends of the Weizmann Institute
9) Friends of Shaarey Tzedek Hospital
10) Friends of ORT—network of trade schools

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CONCLUSION

As we can see, the Jews of Canada are deeply identified with Israel and are helping in many ways. This remarkable commitment of the Jews of Canada to Israel is manifested by the large number of national and communal organizations whose major task is to support Israel.

ASSIGNMENTS

1) Describe the development of the Zionist movement in Canada.
2) Write a composition titled "The Freiman Family— Zionist Leaders In Canada".
3) Describe the development of Canada-Israel relations and explain the issues.
4) Write a research paper on one of the organizations engaged in providing help to Israel.
5) Describe the work of the Combined Jewish Appeal in providing financial help to Israel.

SOURCES

1) Publications of the Canadian Zionist Federation
2) Publications of the Combined Jewish Appeal
3) Publications of the Canada-Israel Committee
4) Stuart E. Rosenberg, *The Jewish Community in Canada*

Moshav KFAR-VITKIV in Emek Hefer, Israel. The land was purchased with donations of Canada's Jewry.
Credit: Keren Hayesod/National Archives of Canada/PA-186316

CHAPTER 19

THE ORGANIZED JEWISH COMMUNITY

In previous chapters three national Jewish organizations were described—The Canadian Zionist Federation, The Canadian Jewish Congress and Canada-Israel Committee. These organizations deal with issues shared by all Jews in Canada. However, a larger part of Jewish public life takes place in local community organizations all across Canada. These are the schools, synagogues, hospitals, charity societies, cultural institutions and the Federations which coordinate the activities of the local community organizations. In this chapter we shall describe some of those local organizations.

SYNAGOGUES

The Synagogue is the first institution a new Jewish community establishes. In the early days, congregations were founded by groups of immigrants who came from the same country or same religious tradition (such as Spanish and Portuguese and German-Polish congregations in Montreal). During the years a process developed of merging small synagogues into larger ones in a neighborhood. This trend was accelerated in the 1950's with the rise in the standard of living and the move of thousands of Jews to the suburbs. This is the period when big, well decorated and spacious synagogues were built. The synagogues became community centers in which all kinds of activities took place. They became centers for education, recreation, culture and social activities to all the members of the community, not only the religious ones. This nature and style of the "new synagogues" was especially appropriate for the second and third generations of Jews in Canada who were less religious than their immigrant parents, but still sought a focus for their Jewish life. This development increased the significance of synagogues in public Jewish life. This is the place to note that most synagogues are affiliated to one of three major movements in Judaism: Orthodox, Conservative and Reform. This

division was substantially influenced by a similar development in the United States.

SCHOOLS

School is a major vehicle for transmitting Jewish heritage. Therefore, opening a school is one of the first steps taken by a new fledgling community. The development of a Jewish school network is a major avenue towards the transmission of heritage and the preservation of Jewish identity. From a philosophical point of view there are religious (orthodox) schools, traditional schools and non-religious schools. In addition, there is a network of Yeshivot (very religious schools). The common denominations for most of these schools, in addition to the care for Jewish education, are teaching Hebrew and promoting affinity to Israel. The curriculum comprises Jewish studies (Bible, Talmud, Hebrew, Yiddish, Jewish History) and secular studies. The combination and number of hours for Jewish and Hebrew studies depends on the philosophy of the school.

In Canada, many Jewish children receive Jewish education in some way or another. Those who don't attend Jewish day schools can nevertheless benefit from afternoon schools or informal education such as summer camps, youth organizations and student groups in colleges and universities.

CHARITY ORGANIZATIONS

Charity is one of the most important precepts in Judaism. All through history there were charity organizations in Jewish communities. Charity always ranked high on the preference scale of Jewish activities. Therefore it was natural that charity societies were among the first communal organizations to be established in Canada. The purpose of the charity organizations was to help the poor, the sick, the newcomer, the unemployed and the elderly. Funds were raised through generous donations and by systematical fund raising campaigns. During the years, in order to streamline the activities of the small charity organizations, they merged into large community federations. The Federations are communal roof organizations dealing with fund rais-

ing, planning and budgeting for various communal agencies. They play a major role in the public life of Jewish communities.

CULTURE AND RECREATION

Community organizations in this area offer a variety of sport, recreation and cultural activities. Much of these activities are carried out by the Young Men and Young Women Hebrew Association (The "Y"). In addition, there are Jewish public libraries which offer cultural programmes such as lectures, symposia, etc. Important cultural and recreational programmes are also offered by community centers affiliated with synagogues.

IMMIGRATION AID SOCIETIES

All the Jews in Canada are immigrants or descendants of immigrants. Therefore, aid societies are a permanent feature in the Jewish public landscape. These societies help new immigrants in their first steps, mostly learning the language, finding jobs, locating housing and registrating children into schools. The central organization in this area is the Jewish Immigrant Aid Services (JIAS) founded in 1919 by the Canadian Jewish Congress.

SOCIAL ORGANIZATIONS

In addition to the specific local organizations (religion, education, culture, recreation, charity etc.) there are myriad of social organizations. Their major purpose is social contacts and pro-community activities. They are organized mainly on the basis of common denominators shared by members such as same occupation and same country (or town) of origin. In this area we find all kinds of organizations such as social clubs (Montefiore, Rotary, etc.) golf clubs, students' brotherhoods and "Landsmanschaft" (people who came from the same town or country in Europe). Most of these organizations are very keen about their contribution to the Jewish community at large in addition to their

specific activities. Consequently, they are very involved in the usual communal activities such as charity, education, recreation, culture and fund raising.

ALLIED JEWISH COMMUNITY SERVICESOF MONTREAL

Dedication ceremony of the Jewish Community Services Building, Montreal, February 20 1950.
Credit: Syd Feldman and Sam Breitman/ National Archives of Canada/PA-186348

A short description of the structure and functions of the Montreal community federation illustrates the way a federation functions as a roof-organization for various community agencies.

The first Federation in Canada was founded in Montreal in January, 1917. Named The Federation of Jewish Philanthropies of Montreal, it unified 12 small charity organizations. This Federation has become the largest and most influential communal organization in Montreal. In 1965, it was renamed Allied Jewish Community Services of Montreal (AJCS). In 1992, it was again renamed Federation CJA. The Federation co-ordinates, plans and finances the activities of the following community agencies:

1) The Combined Jewish Appeal. This is the community agency in charge of fund raising. Revenues are used to finance the AJCS agencies and to help Israel
2) Hillel-B'nai Brith. Activities within Jewish student groups in colleges and universities.
3) Summer camps: Education and recreation for children
4) The Canadian Jewish Congress, Eastern Region (Quebec)
5) Golden Age Association: Activities for the Elderly population
6) The Herzel Family Center: Clinic in the Jewish General Hospital
7) Convalescence Hospital

8) Jewish General Hospital
9) Hospital Faith: For Chronic Diseases
10) Maimonides Hospital for the Elderly
11) The Jewish Education Council of Greater Montreal
12) Jewish Family Services: The Baron de Hirsch Institute, Welfare and Counselling
13) Jewish Immigrant Aid Service (JIAS)
14) Nursing Home for the Aged
15) The Jewish Public Library
16) Jewish Vocational Services: Career Counseling
17) Young Men and Young Women Hebrew Association: Sport, recreation and cultural activities
18) Caldwell Residence: Subsidized apartments for retired and elderly people.

This list clearly shows the rich gamut of activities sponsored and financed by the organized Jewish community of Montreal. Similar Federations function in every Jewish community.

ASSIGNMENTS

1) Describe the history and activity of any synagogue in your home town.
2) Survey the ways Jewish heritage is transmitted to children in your community.
3) Describe the work of an Immigrant Aid Society in your community, past and present.
4) What makes the "Y" a central organization in every Jewish community? Describe the Y's activities in your community.
5) Describe the history, structure and functions of the Jewish Welfare Federation in your community.
6) Describe the beginnings of Jewish community organizations in Canada.

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CHAPTER 20

THE YEARS 1945–1990

The war years were very difficult, psychologically, for Jews in Canada. The information on the Holocaust obtained during the war, and the terrible full picture revealed after the war, shocked the Jewish community in this country. Added to the pain and shock was the deep disappointment over the "closed door" policy of Canada with regards to Jewish immigration. Before and during the war, the Government of Canada didn't permit immigration of Jewish refugees.

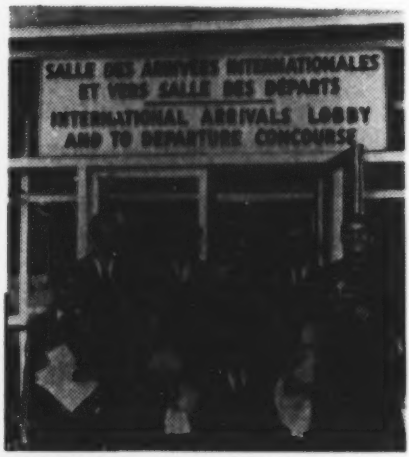
The chief goal of Canada's Jewry after the war was to influence the government to change its policy and allow immigration of thousands of survivors. Under the impact of the Holocaust the government did indeed, removed restrictions and permitted immigration of thousands of refugees. Consequently, the post-war era is marked by a new wave of immigrants. Events since then shaped Canada Jewry as it is today. In this chapter we shall describe the Canadian Jewish community during the years 1945 to 1990 against the background of earlier developments in the history of this community.

IMMIGRATION AND GROWTH

Jewish settlement in Canada began in 1759, with the British conquest., but the growth of Jewish population in the country was very slow during the next 120 years. Only in the 1880's, after the pogroms in Russia, a large wave of immigration began and lasted until World War I. This was the first large wave of immigration. The second wave occurred between the two wars (1919-1939). While in 1911 there were 76,000 Jews in Canada, by 1921 there were 126,000. Twenty years later, in 1941, the Jewsih population increased to 168,000. The third wave of immigration began with the end of World War II. It became possible after the government changed its policy because of humanitarian and economic considerations. In 1951, the Jewish population numbered 205,000. In the census of 1986, 246,000

Canadians declared themselves "ethnically Jews". Another 98,000 declared that they were from "an ethnically mixed origin" (Jewish and other).

The growth of the Jewish population by 36,000 during the years 1946-1950 represents mainly the immigration of Holocaust survivors. After the large wave of immigration of the Holocaust survivors smaller groups of immigrants arrived from various places in the world. Following the failure of the revolution in Hungary, 1956, thousands of Jews emigrated from this country. In 1957, The immigration of French speaking North African Jews, began, mostly from Morroco. Their adjustment to the Canadian society was relatively easy. Most of them settled in Quebec (Montreal) because they spoke the French language. Today the North African Jews together with other Sepharadic Jews, constitute an important segment in the Canadian Jewish population, mainly in Montreal and Toronto. Other countries of origin for Jewish immigrants were Israel, U.S.S.R and South Africa.



The Benhaim Family arriving from Morocco at Dorval Airport, Montreal, 1960's. *Credit: Jewish Immigrant Aid Services collection photo, CJCNA*

The Jewish population of Canada which was about 300,000 in 1990 is concentrated in the two largest cities—Toronto (120,000) and Montreal (90,000). In the west the two main communities are Winnipeg (15,000) and Vancouver (14,000). The rest are scattered across the country in small communities.

THE DEMOGRAPHY OF CANADA'S JEWRY

Since the start of mass Jewish immigration in the 1880's, the majority of Jews who arrived in Canada were poor. Many were refugees who left their

countries because of anti-Semitism, pogroms, economic persecutions, wars, revolutions and the Holocaust. They began a new life in Canada and many prospered. Today the Jews of Canada are spread all over the socio-economic strata, but most belong to the middle class. The fact that most of the immigrants were poor, obliged the Jewish community to help them during their first few years. Consequently every Jewish community established agencies and allocated funds to help the immigrants. In the first four decades of this century, there was a substantial socio-economic gap between the small and rich Jewish upper class and the lower strata of poor Jews. The latter were mainly workers in factories, artisans and store-keepers. The former were mainly descendants of the first Sepharadic families (during the 18th century) and the German immigration (in the mid 19th century). The poor were the immigrants who came after the pogroms in Russia, (1881-1914) and after World War I. Many of these immigrants worked in the garment industry. Consequently, a Jewish labor movement, together with trade unions emerged. It was during this period that the use and status of the Yiddish language rose. The period before World War II was characterized with intensive public life and proliferation of cultural and political movements.(including Zionist and anti-Zionist parties). Much of these activities were conducted in Yiddish. After World War II, the immigrants, survivors of the Holocaust, reinforced Jewish public life in Canada.

Many children of those immigrants did not follow their parents' occupations. The immigrants painfully, with a lot of personal sacrifices, took care that their children will get a good education. Thus, many of these children attended universities and became lawyers, doctors, accountants, teachers and businessman. Soon they upgraded their socio-economic status, climbing to middle class and sometimes to upper class strata.

Gradually with the rise in level of education and standard of living, Canada's Jewry became, in the main, a middle class community. Concomitantly to this development, they became more involved in the activities of the various community organizations and many of them climbed into leadership positions.

Speaking about the occupational structure of Canada's Jews today, one notices few farmers and manual workers and high percentage (compared with other population groups) of businessmen and professionals.(occupa-

tions which require university education). With regard to the distribution between the various industries, there is a clear concentration in the light industries (such as furs and retail trade) and paucity of breadwinners in the heavy industries. (railways, mines, steel and oil) banks and public service (governments in all levels).

As a result of better education and a rise in the standard of living, since World War II, the socio-economic gap between rich and poor in the Jewish community narrowed. The Jewish population became socio-economically more homogeneous, middle-class.

An important demographic development, since the late 1950's was the emergence of a French-speaking Jewish community comprised of immigrants from North Africa. Their number is about 20,000, and they live mainly in Montreal. Having French as their mother tongue, helped them easily adjust to the Quebec Society.

THE JEWS OF QUEBEC

Jews in Quebec encounter a special situation which is not shared by Jews in other provinces. This situation is of course "Le fait Francais" (The French Fact). Generally, this phrase refers to the fact that the French Canadians are the majority in this province with all its cultural and political ramifications. An overriding concern for Quebec's Jews is how should they react individually and collectively to the nationalistic aspirations and cultural concerns of the French Canadian majority. The problem emanates from the basic fact that most of the Jews in Quebec have historically identified with the anglophone community and Federal institutions.

On a personal and communal level, Jews of Quebec faced the need to define their cultural and political stands in a society that changed radically in the last 30 years. Since the early 1960's, with the Quiet Revolution, Quebecers assumed, through their political institutions, increasing control of their political, social, cultural and economic life. These developments peaked in 1976 with the rise to power of the nationalistic Parti Quebecois. The P.Q. government accelerated the pursuit of sovereignty and enacted the Charter of the French Language (Bill 101) which granted supremacy to French in all sections of Quebec society.

The Jews of Quebec reacted to these developments with a mixture of trepidation and adjustment. On one hand there were worries about the repercusions of nationalism and separatism and thousands, mostly young, left the province. On the other hand, the community, on a collective level, reacted prudently. It called for Jews to stay and adjust to the French Fact. The use of French in community organizations was expanded The number of French language classes in Jewish schools was substantially increased. In fact, Jews became one of the most bilingual ethnic groups in Quebec.

Nevertheless the unremitting drive for sovereignty and the unending constitutional crises keep the Jews of Quebec apprehensive and uneasy.

ASSIGNMENTS

1) Describe the history of Jewish immigration to Canada and explain how it shaped this community.
2) Describe the immigration of North African Jews and show how it changed the nature of the Jewish community in Montreal.
3) Describe and analyze the demography of the Jews in Canada.
4) Describe the developments which led to the emergence of a Jewish middle-class.
5) Describe the contribution by Canadian Jews to culture, economics and politics in this country.
6) Explain how the "French Fact" in Quebec influences the Jewish community in this province.

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CHAPTER 21

EPILOGUE

Two hundred and thirty-three years have passed since the first Jews arrived in Canada. Today (1992) the Jewish population is about 300,000. Most live in the big cities of Montreal, Toronto, Winnipeg, Vancouver, Ottawa, Calgary, Edmonton and Halifax.

This is a cohesive community with very high degree of Jewish and Zionist identity. This cohesiveness may be attributed to the fact that the Canadian Jewish community is relatively young. Many Canadian Jews are themselves immigrants or children of immigrants who came after World War II. They brought with them their rich, traditional Jewish heritage from Europe, thus reinforcing an active Jewish community already established here. The flow of immigrants deeply committed to Jewish life, has created in Canada one of the most vibrant and self-aware Jewish communities in the world. Another possible reason is the relatively small size of the community which helps create Jewish cohesiveness. The developments were encouraged by a very auspicious political and social environment. The multi-cultural and multi-ethnic nature of the Canadian society was very conducive to the promotion of ethnic identity and heritage. This situation was also helped by the Canadian government's policy which encouraged ethnic groups to preserve their cultural identity.

Jewish organizations, besides supplying all kind of services (education, cultural, recreation, welfare etc.), play important roles in enhancing the Jewish identity. It is a well established community who has contributed a lot to the development of this country in all areas of human endeavors.

APPENDIX I

Some of the Regulations of the new "Shearit Israel" Synagogue founded in Montreal, 1768 .From Solomon Frank: Two Centuries in the Life of a Synagogue. Montreal, 1968. p.31

The regulations also refer to the need to maintain congregational harmony:

14th – "We do jointly and separately promise to promote harmony and unanimity among us and endeavour as far as lays in our power to assist each other as circumstances will permit."

15th – "the penalty of fifty shillings to be paid by any one who shall expose or divulge the proceedings of any meeting provided secrecy is required."

17th – "Any person or persons making a disturbance or having the least controversy in the House of God to be liable to be fined, exempted from all Mitzvahs for a limited time, his name in capital letters inserted in this book with the crime he has been guilty of to deter others from such misbehavior in so sacred a place."

18th – "The like fines, exemptions and exertions, to be extended to any persons absenting themselves from the House of God on any frivolous pretense arising from any controversy with others."

19th – No private quarrels to extend so far as to make a disunion in the congregation on pain of severe penalties."

29th – "Severe penalties on those who shall be the means of giving a bad name to any of the congregation, by which a disgrace may be brought an any of the Israelites."

33rd – "If any dispute should arise between any members of the congregation they shall be obliged to come before the Mahamad or be liable to such a penalty as they may think proper."

By permission of the publisher, Corporation of Spanish and Portuguese Jews of Montreal

APPENDIX II

This is the Bill which grants equal rights to the Jews in "Lower Canada" (Quebec), 1832

CAP. LVII.

An Act to declare persons professing the Jewish Religion entitled to all the rights and privileges of the other subjects of His Majesty in this Province.

31st March, 1831.—Presented for His Majesty's Assent and reserved "for the "signification of His Majesty's pleasure thereon."
12th April, 1832.—Assented to by His Majesty in His Council.
5th June, 1832.—The Royal Assent signified by the proclamation of His Excellency the Governor in Chief.

Preamble.

WHEREAS doubts have arisen whether persons professing the Jewish Religion are by law entitled to many of the privileges enjoyed by the other subjects of His Majesty within this Province: Be it therefore declared and enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Legislative Council and Assembly of the Province of Lower Canada, constituted and assembled by virtue of and under the authority of an Act passed in the Parliament of Great Britain, intituled, "An Act to repeal certain parts of an Act passed in "the fourteenth year of His Majesty's Reign, intituled, "*An Act for making* "*more effectual provision for the Government of the Province of Quebec, in North* "*America*," and to make further provision for the Government of the said "Province of Quebec in North America;" And it is hereby declared and enacted by the authority aforesaid, that all persons professing the Jewish Religion having natural born British subjects inhabiting and residing in this Province, are entitled and shall be deemed, adjudged and taken to be entitled to the full rights and privileges of the other subjects of His Majesty, his Heirs or Successors, to all intents, constructions and purposes whatsoever, and capable of taking, having or enjoying any office or place of trust whatsoever, within this Province.

Persons professing the Jewish Religion to be entitled to all the rights of British subjects.

Photographic reproduction of the Act granting Jews equal rights.

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APPENDIX III

A letter by Rabbi Abraham de Sola from "Shearit Israel" Synagogue, declining an invitation to the laying of a cornerstone at the new "German-Polish" Synagogue.

Montreal, July 10th, 1859.

Dear sir,

I duly received yours of Friday afternoon, informing me that you had been instructed by the president and Trustees of the English, German and Polish congregation to invite my presence at the laying of the corner-stone of their synagogue on Tuesday next, the 12th inst., at 3 o'clock p.m., and I employ the earliest leisure to request that you informthe President and Trustees of the German and Polish congregation that I cannot accept this invitation for that occasion.

I have the honour to remain
Your most obedient servant,
Abraham de Sola

From B.G. Sack, History of the Jews in Canada, by permission of the publisher, Harvest House Ltd., Montreal, 1965, page 156

APPENDIX IV

Jewish Farm Colonies and Settlements on the Prairies

Founded in:

1. Moosomin, Sask 1882
2. Wapella, Sask 1888
3. Hirsch, Sask 1892
4. Lipton, Sask 1901
5. Sonnenfeld, Sask 1906
6. Edenbridge, Sask 1906
7. Rumsey/Trochu Alta 1906
8. Alsask/Montefiore Sask 1910
9. Narcisse/Bender Man 1903
10. Camper, Man 1911
11. Birds Hill
12. Pine Ridge
13. West Kildonan
14. Rosenfeld
15. Rosser

Manitoba farm ettlements founded during and after the first World War

* Farm Colony • Principal City

APPENDIX V

Jewish soldiers in World War I

JOHN J. GLASS, K.C.
BARRISTER AND SOLICITOR
DOMINION BUILDING, 402 BAY STREET
TORONTO

August 14, 1941

Mr. S.H. Abramson,
Secretary, Canadian Jewish Congress,
150 Beverly Street,
Toronto.

Dear Sir:

Enclosed herewith you will find a photograph of ten Jewish soldiers of the last war, taken in London, England

Undoubtedly this photograph will be of interest to many persons in the Jewish community, as several individuals in this photograph are Toronto boys and are very well and favourably known.

Those who are personally and whose military records are well known to me are the following:- Sgt. Jack Aarons and L/Cpl. Joe Birnbaum, who served with distinction with the Royal Fusileers under Allenby in Palestine; Louis Rottenberg, who was a member of the First Battalion and who went over to France with the First Canadian Contingent, C.E.F., and served with distinction throughout the war in France, was seriously wounded, and is seen in the photgraph in his hospital clothes; next to Rottenberg is Jack Samuels, who found himself in England at the outbreak of war and was with the British Forces in the famous retreat from Mons. He was twice wounded, is the holder of the Distinguished Conduct Medal, and was cited in dispatches. To the right of Samuels is Dr. J. Finmark, who served with the Canadian Artillery.

The last three mentioned men are all Toronto boys who had been active in the Jewish youth activities in Toronto before their enlistment, but who are all now to be found in the United States.

A full list of the men to be found in the photograph is as follows:

Top row (l. to r.) Jack Aarons, Joe Weingarten (Windsor), Harry Meretsky (Windsor), Harry Walkleman.

Second row (l. to r.) Jack Hamel, Louis Rottenberg, Jack Samuels, Joe Finmark.

Bottom row (l.to r.) Joe Birnbaum, Harry Weinstein (not shown)

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